

UIL

THE BAHÁ'Í WORLD

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with the approval of Shoghi Effendi

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To

SHOGHI EFFENDI

Guardian of the Bahá'í Faith this work is dedicated

in the hope that it will assist his efforts to promote that spiritual unity

underlying and anticipating the "Most Great Peace"

of

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from Persia, first to Baghdad (1852-63) then to Adrianople (1863-8), and lastly to 'Akka (St. Jean d'Acre) in Syria, where Bahá'u'lláh died on 28th May, 1892, and which his son 'Abdu'l-Bahá was only permitted to leave at will after the Turkish Revolution in 1908. Subsequently to that date he undertook several extensive journeys in Europe and America, visiting London and Paris in 1911, America in 1912, Budapest in 1913, and Paris, Stuttgart, Vienna, and Budapest in the early summer of 1914. In all these countries he had followers, but chiefly in America, where an active propaganda had been carried on since 1893 with very considerable success, resulting in the formation of important Bahá'í Centers in New York, Chicago, San Francisco and other cities. One of the most notable practical results of the Bahá'í ethical teaching in the United States has been, according to the recent testimony of an impartial and qualified observer, the

establishment in Bahá'í circles in New York of a real fraternity between black and white, and an unprecedented lifting of the "color bar," described by the said observer as "almost miraculous."

Ample materials exist even in English for the study of the remarkable personality who has now passed from our midst and of the doctrines he taught; and especially authoritative are the works of M. Hippolyte Dreyfus and his wife (formerly Miss Laura Clifford Barney), who combine intimacy and sympathy with their hero with sound knowledge and wide experience. In their works and in that of Mr. Myron H. Phelps must be sought those particulars which it is impossible to include in this brief obituary notice.

AN APPRECIATION OF THE BAHÁ'Í FAITH

B RT. HON. M. R. JAYAKAR,

Privy Councillor, London

Bahá'ism insists on points which constitute the essentials of the several creeds and faiths which have divided and still divide the human family. It seeks thereby to establish human unity. It inculcates pursuit of truth through the miasma of superstitions old and new. These features ought to secure for Bahá'ism an enduring place in the religions of the world. It is one of the noblest contributions which Asia has made to human civilisation. The history of its martyrdom in Teheran is a glorious chapter, indicating how much suffering the awakened human spirit can endure for the sake of its convictions. In the world as one sees it to-day, divided and torn asunder by warring ambitions, Bahá'ism has undoubtedly a great part to play.

III

IN MEMORIAM

DEPARTURE South America by wish of beloved Guardian!" she heralded the news, and shortly on January 24th the steamship *Brazil* left New York, with many a heart in East and 'West speeding swiftly after her. "Although in body I am sailing away, yet my deep love and spirit will be as close to you as it always is, and that is a nearness which can never be described in words." And indeed we felt this who were left behind. We accepted her voyage, confident of its beneficence to every port of call, knowing well that the Faith's unfoldment in South America must be immeasurably quickened in ways beyond our little visioning, its seeds implanted with mysterious potency. Rio de Janeiro, Montevideo, Buenos Aires! Magic words and a vast continent— peoples and nations scarcely touched and yet unconquered, "the most brilliant pages" still to be written in an epoch which the Guardian himself had characterized as "one of the most glorious chapters in the international history of their Faith." How cruel then was her loss, how unprepared we were for that shock! For in less than six weeks, on March first in Buenos Aires, she forsook this mortal life, closing it gloriously as she began it, a pioneer in the pathway of her Lord. And her blood seals the oneness of our Continents. For eternity for eternity.

The just words, the words always to remember, were cabled by Shoghi Effendi:

"'Abdu'l-Bahá's beloved handmaid, distinguished disciple May Maxwell (is) gathered (into the) glory (of the) Abhá Kingdom. Her earthly life, so rich, eventful, incomparably blessed, (is) worthily ended. To sacred tie her signal services had forged, (the) priceless honor (of a) martyr's death (is) now added. (A) double crown deservedly won. (The) Seven-Year Plan, particu larl

(the) South American campaign, derive fresh impetus (from the) example (of) her glorious sacrifice. Southern outpost (of) Faith greatly enriched through association (with) her historic resting-place destined remain (a) poignant reminder (of the) resist- less march (of the) triumphant army (of) Bahá'u'lláh. Advise believers (of) both Americas (to) hold befitting memorial gathering."

I.

She was born in Englewood, New Jersey, on January 14, 1870, the daughter of John B. Bolles and Mary Martin Bolles, in descent American through many generations. Her early years were spent in the Englewood home of her maternal grandfather, a man distinguished in New York's banking world. She had one brother, Randolph, whom she loved deeply and whose attraction to the Bahá'í Faith, as evidenced in the last year before his death in 1939 (by his translation into English of the French footnotes of Nabil), gave her supreme content.

Even as a girl her priceless qualities adorned her—a capacity for affectionate and enduring ties; an eagerness for truth which led her down many paths, laying the basis for an all-encompassing sympathy; and an independent, original nature, alive to the *susceptibilities of the Kingdom*." After fourteen years she accepted no formal schooling: "I felt very distinctly there was another way of acquiring knowledge."

Paris was early a pivot in her life's destiny, its French "a lyric, plastic tongue" in which she often thought and felt. Two visits as a child, including a period in a Convent school, were followed by a residence of some eleven years, undertaken for Randolph's architectural studies at the Ecole des Beaux Arts. It was 1898 of this sojourn that became forever memorable.

III

IN MEMORIAM

MAY ELLIS MAXWELL

"Erelong the world and whatsoever is therein will pass away; but the traces of the 'martyrs in the path of God will remain forever."—'Abdu'l-Bahá.

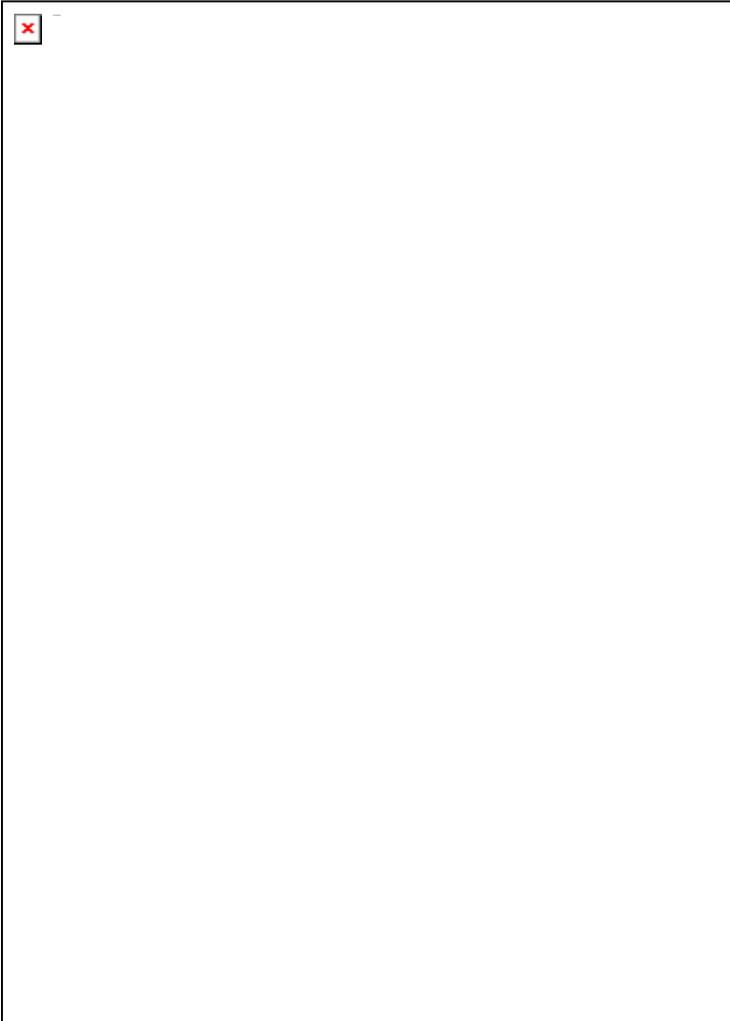
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|

May Ellis Maxwell



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The first foreshadowing reached her when, at eleven years of age, she experienced in her sleep a sunlight so brilliant that for one day her eyes were blinded. Again she dreamed that angels carried her through space. Seeing light, she found it was the earth, and the earth was marked with seals, and one word was on the earth. Of this she could read only the B and the H, but she knew then that these letters would transform her life. The Master Himself came to her in vision, a majestic figure in Eastern garb, beckoning her from across the Mediterranean with characteristic gesture. She thought He was Jesus but two years later when Lua heard, "This is 'Abdu'l-Bahá," she said.

Despite the beauty and comfort of her surroundings, and the warmth of her relation with mother and brother—"these three were one heart, one soul, with a multitude of friends because of it"—the Paris years were not altogether easy ones. Ill health then as always tested her, to which her husband has borne sufficient witness: "May had courage and her sublime faith inspired her to carry on, very frequently under a handicap of health that would have daunted others." This weakness chained her to her bed for two years before Lua's coming, and if later she recalled those months as preparation, the Master's words to her make clear the reason:

...The heart is made ready by all experi enc

for the seed of life. ...Now your troubles are ended and you must wipe away your tears

On its face, it was not unusual that Mrs. Phoebe Hearst, close family friend, should in November, 1898, bring her party of American tourists to her apartment on the Quai d'Orsay, then occupied by Mrs. Bolles, her son and daughter, and Mrs. Hearst's two nieces whom she chaperoned. The party was going up the Nile; its startling mission went undisclosed. Only May sensed in Lua Get- singer a hidden fire, sought it out, believed, and through her passionate desire won the invitation of Mrs. Hearst to join this pilgrimage.

They were the first Americans to go. Because of 'Abdu'l-Bahá's imprisonment they traveled to Haifa in small groups, of which one included May Bolles, Mrs. Thornburgh, Anne Apperson, Miss Pearson, and Robert Turner. She reached her Lord on February 17, 1899; her own words record that imperishable story.²

"Of that first meeting I can remember neither joy nor pain nor anything that I can name. I had been carried suddenly to too great a height; my soul had come in contact with the Divine Spirit; and this force

'Louise Bosch.

An Early Piigrinzage (note corrected date), published in 1917.

Friends gathered for burial service of May Ellis Maxwell.



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so pure, so holy, so mighty had overwhelmed me. ... And when He arose and suddenly left us we came back with a start to life: but never again, oh! never again, thank God, to the same life on this earth!

... As we gazed on Him I realized that we could in no way comprehend Him; we could only love Him, follow Him, obey Him and thereby draw nearer to His beauty.

When He had finished speaking we were led gently away... and for a moment it seemed that we were dying ... until, as we drove away ... suddenly His spirit came to us, a great strength and tranquillity filled our souls. ... We had left our Beloved in His glorious prison that we might go forth and serve Him; that we might spread His Cause and deliver His Truth to the world; and already His words were fulfilled—'The time has come when we must part, but the separation is only of our bodies; in spirit we are united forever.'

How truthful her record! How immeasurable the alteration of her life! None knew this better than 'Abdu'l-Bahá for, as He adjured her mother, *Cshe was in a certain condition and now she is in another. Yea, she has been human, but now she is divine; earthly, but now heavenly; mundane, but belonging now to the Kingdom of God!*" 'Ali-Kuli Khán has recalled that when, visiting 'Akká in 1900, he was told of the American pilgrims, "the highest praise given by the Master ... always centered upon May Bolles."

Certain it is that "*her inertness (was) replaced by activity, ... her muteness by wonderful speech, ...* and that upon returning to Paris she began quietly with friends to convey her overwhelming experience. Her fellow-believers had by now gone on to America, leaving her alone. "I say alone!" Mason Remey has exclaimed. "May Bolles stood alone as a Bahá'í, one frail woman in that vast metropolis, the heart of Continental culture. ... Her task was to establish there a Divine Cause!"

Merely to register the names of those who, from 1899 to 1902, were drawn by her "personal fascination ... so fragile, so luminous and the most delicate, perfect beauty, flower-like and star-like; "a and who, through this spell, attained to its origin in her rap-

torous love for 'Abdu'l-Bahá—is to compel astonishment. The first to believe was Edith MacKaye, and by the New Year of 1900, Charles Mason Remey and Herbert Hopper were next to follow. Then came Marie Squires (Hopper), Helen Ellis Cole, Laura Barney, Mme. Jackson, Agnes Alexander, Thomas Breakwell, Edith Sanderson, and Hippolyte Dreyfus, the first French Bahá'í. Emogene Hoagg and Mrs. Conner had come to Paris in 1900 from America, Sigurd Russell at fifteen returned from 'Akká a believer, and in 1901, the group was further reinforced by Juliet Thompson, Lillian James, and "the frequent passing through Paris of pilgrims from America going to the Master ... and then again returning from the Holy Land." These are but a few, for "in 1901 and 1902 the Paris group of Bahá'is is numbered between twenty-five and thirty people with May Bolles as spiritual guide and teacher."⁴

Nor let us forget that this superlative achievement was won without literature, almost without knowledge. Only a few prayers and the *Hidden Words*, and the heart's attachment to the Supreme Beloved, nourished and protected her teaching. What a bounty, then, to receive in 1901 the extended visit of Mirzá 'Abu'l Fadl, sent by the Master to strengthen His Western children. For perhaps a month he taught them almost daily, through the translations of Anton Haddad and 'Ali-Kuli Khán. Of those memorable hours Agnes

Alexander has written: “An atmosphere of pure light pervaded the Paris meetings, so much so that one was transported, as it were, from the world of man to that of God;” to which Juliet Thompson’s testimony is added: “That Paris group was so deeply united in love and faith; May, Lua, Laura and Khán, these four especially so inspired, so carried away, so intoxicated with love for the beloved Master; our great teacher, Mirzá ‘Abu’l-Fadl, so heavenly wise—that those days were the days of miracle, of all but incredible confirmations.”

We can but imagine the special joy which Lua’s frequent presence must have brought, for May’s devotion to her “precious mother” was constant to the last. Hers was the unJuliet Thompson.
‘Mason Remey.

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common gift of discernment, beneath every veil of flesh, of the soul’s hidden virtue, and her words written upon the news of Lua’s death in 1916 bear eloquent witness to this power: “Great and wonderful were her qualities—in her own person she bore the sins and weaknesses of us all, and redeeming herself she redeemed us. She broke the path through the untrod forest; she cast her soul and body into the stream and perished making the bridge by which we cross.

The passion of Divine love that consumed her heart shall light the hearts of mankind forever and forever.”

Perhaps the most wondrous event of this fecund time was the confirmation of that brightest of spirits, Thomas Breakwell. Asked by ‘Abdu’l-Bahk to remain in Paris in the summer of 1901, despite her family’s displeasure May obeyed; only thus could she respond when a friend brought to her door “this youth of medium height, slender, erect and graceful, with intense eyes and an indescribable charm.” Although on their first meeting she did not mention her Faith, he returned the next day in great agitation, having experienced a vision of Christ’s presence on this earth. “He was like a blazing light. Such was his capacity that he received the Message in all its fullness and all its strength and beauty within three days, and on the third day he wrote his supplication to ‘Abdu’l-Bahá, which in its force and simplicity I have never seen equalled: ‘My Lord, I believe; forgive me. Thy servant, Thomas Breakwell.’ That evening I went to the rue du Bac to get my mail ... and there lay a little blue cablegram from ‘Abdu’l-Bahk. With what wonder and awe I read His words. ‘You may leave Paris at any time!’”

Yet even as we are touched by this account and by the remembrance of one whom the Master could so address: “O my beloved, O Breakwell! Thou hast become a star in the most exalted horizon; ... must we not also perceive the responsiveness of that instrument through whom He obtained His will!

She was obedient not only in matters affecting her Faith. Her whole being, every attachment and every goal, she placed with tender confidence at His disposal. “I have

not two lives but one,” she wrote in 1934, “the inner life of the Cause to which every outer thing and circumstance must adjust itself.” So with her marriage, she delayed and consummated it at His desire.

William Sutherland Maxwell, Scotch-Canadian of an old and established family of Montreal, and young student of architecture in the Ecole des Beaux Arts, met May Bolles through her brother, not long after his arrival in October, 1899. He was not a Bahá’i; indeed he attended no meetings until 1902. After seventeen months he returned to Montreal to enter his profession, engaged to be married, but waiting upon the news of her readiness. This came at last; they were wed in London on May 8, 1902. And his patience, he himself has said, had an enduring recompense.

O Paris, crossroads of the world, when has your history unfolded such mysterious tales! What mighty power caused this “spot, heedless of the praise of God,” to grow a fertile garden! See once the seeds of spring rooted in gifted hearts; see then these hearts, bearing sweet fruits, dispersed to fecundate for never-ending harvests the countless nations. And were they not the choicest spirits, flung by our generous Lord across His darkened planet, so to bestow upon all unregenerate, unlovely things the fragrance of attraction?

O Paris, after forty years we do affirm the Master’s prayer went not unanswered! “*Fill their breasts with the boundless joy that blows as a breeze from Thy Kingdom of Abbe’, that they may be the miracles of Thine Appearance from the Highest Horizon.*”

II.

She was then thirty-two years old when, her fame hastening before, she returned to America. How can we at this distance penetrate the dislocation of her ways, uprooted from dearest companions, from the Paris she adored, to come a bride to a far and alien land? “*Thou wert as pure gold,*” the Master wrote her, “*and didst enter the fire of test.*

Gird up thy loins, fortify thy back,

See accounts in BAi-iA’i WoaLo, Vol. VII., pp. 707-711; and in Star of the West, Vol. V., pp. 29 7-2 9 8.

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arise, and with the strength of thy heart promote the Word of God ... in that remote region.”

Yet she was ever a rootless creature, and for her neither time nor space nor the plans of men held real authority—a tendency much strengthened by ‘Abdu’l-Bahá’s instruction. “Time is a gross deception,” she said, “the measuring rod of our present captivity And again, “The mortal cage is nothing; the soul’s motion in relation to the Beloved is the unfolding of all the meaning of life.” Often in

1902 she reminded herself of that French heroine who, finding how unsubstantial was existence, had all her handkerchiefs embroidered, 'A *quoi bon!*' And Louise Bosch has vividly remembered:

"As often as I looked upon her, and contemplated her attitude to life and her disposition of it, I would distinctly feel that she was only visiting here

"Ephemeral"—this was her own term, but without struggle and without reproach. She knew well that "the soul only grows and expands in an atmosphere of joy," and while this world seemed a fleeting shadow, yet it was irradiated with the splendor of her true, her heavenly home.

This unquenchable joy she carried to Montreal and planted as well in her earthly home. Though she departed a hundred times (her letters are dated from Edgartown, Rye, Boston, New York, Arverne), her heart turned always back with yearning renewed in poignant memories. And with what wealth the years endowed these two! Montreal, mother-city of Canada; the Maxwell home, center "not only of the Bahá'í friends

but of all the pilgrims who travelled that way during all ... their blessed hves together!"^o Louise Bosch, 'Ali-Kuli Khán and Mme. Khán, Lua Getsinger, Agnes Alexander, Zia Bagdadi and Zeenat Khánúm (sent by 'Abdu'l-Bahá for their marriage in April, 1914), Mason Remey and George Latimer, Wilham H. Randall, Elizabeth Greenleaf, Jináb-i-Fádíl, Mother Beecher, Keith Ransom-Kehler, Ruhi Effendi, Martha Root, Emogene Hoagg, Mabel Ives—illustrious names in our Faith, all these and a host more were guests of Mr. and Mrs. Maxwell. Small wonder then that even from Bahj i she should write: "I still long for you all who so live

in my heart and eagerly look forward to the hour when I shall meet you again, when we shall be together in a meeting of pure love and unity in the room where our beloved Lord sat with us, where His blessed name has been mentioned, and His wonderful words have been read for so many years."

One thing is clear, that wherever she travelled, the spirit of 'Abdu'l-Bahá went there too. So potent was the force of His attraction on her heart that she in turn became "a magnet of love drawing everyone to God." This alone was her method of teaching, the hidden source of an inimitable effect. The following passage comes from a letter of 1915: "We must first touch the heart to awaken it; if it opens and responds we must sow the priceless seed. ... Prepare the soil with the warmth of your love just as the sun prepares the soil in the spring or the seed would not grow. Remove the stones and weeds ... that is to say, in a kind way try to remove prejudices. ... Uproot narrow superstitions by suggesting broader, deeper ideas. Never oppose people's ideas and statements, but give them a little nobler way of seeing life. Such words and thoughts will take effect because they come from a Bahá'í whose life flows from the Source of all life on earth today. ... My great and wise teacher, Mirzá 'Abu'l-Fadl, laid down these divine principles of teaching in my soul and they have changed all my attitude. He showed me that it is the Spirit of God that is doing the work; we must wait upon the Spirit and do Its bidding only."

So in this way the Faith was sown in Montreal. By 1903 Sutherland Maxwell had become the first Canadian Bahá'í, and shortly after, his cousin Martha MacBean followed him. Group meetings were then started and later regularly established. Soon Mary Coristine, Rose Henderson, and others unrecorded had been won.

At the same time, through wide and active civic interests, the name of Mrs. Maxwell came to be distinguished among her fellowcitizens. Prior to 1912 she supported a Children's Court for Montreal, and her efforts were chief in maintaining the Colborne Street Milk Station. Later about 1914 she brought from New York a Montessori Elizabeth Greenleaf.

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teacher, starting "the first school of this type in Canada in our own home. ... It was through all this that I became interested in the movement for Progressive Education, of which I was practically a charter member.

: Such sympathies were a solid basis for the Master's triumphant welcome in 1912, for He found "*no an/agonist and no adversary.*"

But before this consummation there came a bounty which must always be associated with the pilgrimage of February, 1909. Not for ten years had she visited 'Abdu'l-Bahá, and though her name was often on His tongue—at this time, Mirzá Moneer affirmed, she was renowned in the East through His frequent mentions in Tablets—great was the pleasure in 'Akká on her return. That meeting with the Master and the ladies of His house Louise Bosch has described, and from her, too, the tender greeting of the Holy Mother: "First as a young girl, now with your husband; on your next visit, you will come with your child!"

Blessed indeed were those six days. To them 'Abdu'l-Bahá referred in 1911 and 1913: "*Thy utmost desire was to have a child for whom thou hast prayed and supplicated while in 'AR'JUí. Praise be to God that the prayer is answered and thy desire realized. In the garden of existence a rose has blossomed with the utmost freshness, fragrance, and beauty. ... I beg of God that this little child may become great and wonderful in the Divine Kin gdoín.*"

III.

"Now He is coming and will be here about the middle of next week, and I hope that nothing in this world will prevent your being here! The months I spent near 'Abdu'l-Bahá in New York have done more for the education and enlightenment of my heart and conscience than all my life's experience. ...

After five months in. the United States the Master was coming to Montreal! He had accepted their invitation, despite His friends' forebodings, and late on the night of August 30, 1912, the Maxwells and Louise Bosch met His train from Boston. He went directly to her home, for four days lavishing His presence before moving to the Hotel Wind-

sor. The columns of the *Montreal Daily Star* had for a week been heralding this great event, and during those memorable days the best publicity of His American stay, He said, ensured a permanent record of His words. In hours of grave concern to Canada, of threatening conflict and burdensome armaments, the predictions of this "Apostle of Peace ... (of) An Appalling War" were headlined to

the city.

Besides daily interviews with groups and individuals, ‘Abdu’l-Bahá made seven public lectures. His first was for morning service at the Church of the Messiah (Unitarian) on September 1st. On the 3rd He outlined for five hundred Socialists at Coronation Hall—vividly, completely—Bahá’í principles for *The Economic Happiness of the Human Race*. His last address drew twelve hundred listeners to St. James Methodist Church on September 5th. Four talks were given in the Maxwell home, and many who there heard Him were believers, while others became so.

Her share was strenuous in this historic sojourn, for she made the major part of His arrangements. But He accorded her immortal praise in the Tablet to Canada. And *rethe results in the future are inexhaustible!*”

Iv.

‘Abdu’l-Bahá touched no other point in Canada; rather He hoped that His time in Montreal might so stir that city “*that the melody of the Kingdom may travel to all parts of the world.*” “*13o ye not look upon the smallness of your numbers,*” He forbade them. “*One pearl is better than a thousand wildernesses of sand, especially this pearl of great price, which is endowed with divine blessing.*” And to May Maxwell He gave a special charge, sending in her care His two mighty Tablets to this nation. The first was received in the fall of 1916 and she, together with the four who stood in like relation to the other regions of America, was henceforth known to the American Bahá’is as a “center” for the spread of the Divine Plan. How mysterious is the Cause! The secret energies released by these mother words seem to have enveloped the Eighth Convention (April, 1916). With a sublime intuition, in the very month of the Master’s enunciation—the *banner of oneness must*

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be unfurled in those states”—she “voiced the oneness of the world of humanity in so wonderful a way that one might well have thought our beloved ‘Abdu’l-Baha was using (her) to convey a message to the Convention.”⁷

It was not the first nor the last time that her searching spirit, restless and “*ablaze with the fire of the love of God,*” resuscitated the delegates in their sessions. She attended a majority of Conventions, often as Montreal’s representative, and although on too many occasions her health’s debility restrained her, she would appear, as Mabel Ives has said, “at occasional moments on the floor of the Convention ... raising such a lofty call that a new and high level was set of understanding and devotion

Does this amaze us? No, rather we should recall the Master’s characterization! “*May Maxwell is really a Bahá’I. ... “sh breathed no breath and uttered no word save in service to the Cause of God.*” “*WhOSO ever meets her feels from her association the susceptibilities of the Kingdom. Her company uplifts and develops the soul. ...*

For her gift, her most exceptional gift was teaching. Every activity emanated from this source and every new heart roused to life owed, with what inexpressible gratitude, its very being to her touch. It was not always her role to instruct the inquirer; this she could do with matchless charm. Rather, for countless Bahá’is she unlocked a hidden treasure for which they long had searched. “Pray for me, May,” wrote Keith in 1923. “It is my only refuge. ... Through this bitter storm of trial in which every attribute of light is obscure or withdrawn, you still stand, a dazzling presence on the further shore toward which I struggle, a gift and evidence lent me by the Master And Keith, like others, acknowledged that such bestowal was spiritual motherhood.⁸

This “priceless and overflowing quality of the heart,” in Rowland Estall’s words, was by no means specialized to her contemporaries. She was captured by “the mystery of the eternal stream of Life, flowing through the generations.” Whether in Montreal, New York, Green Acre, California, Portland, Vancouver, Stuttgart, Paris, or Lyon, her perception of “the pure, fragrant, living

force of the rising generation under the shadow of Shoghi Effendi” drew to her many youthful spirits. For she was irresistible in a way most vividly portrayed by her own daughter: “Many people inspire more or less love in others, but I don’t think I ever knew anyone who inspired the love Mother did— so that it was like an event when one was going to see her. And this I felt all my life, day in day out, and it never became commonplace!”

The Montreal Youth Group, so justly celebrated since 1927, profited immeasurably by her support. As Mr. Estall has said, “every one of the young Bahá’is either sought out her company to receive the benefit of her wise counsel and mature knowledge ... or were befriended by her and experienced the privilege of her loving friendship and generosity.” Nor was this of small import, since she influenced from the inception of that Group such ones as George Spendlove, Rowland Estall, Emeric and Rosemary Sala, Teddy Edwards Alizade, Norman McGregor, Judie Russell Blakely, Dorothy and Glen Wade, Edward Dewing, Gerrard Sluter, David Hofman, Rena Gordon, naming only some—each to become in turn an instrument of potent teaching.

Indeed, her sympathies recognized no bounds. “Oh, there is no separateness—it is the only sin!” And again, “If we knew the reality, the mystery of oneness, we should be standing in the full light of God ... and we should all be to each other an inexhaustible source of life, strength, healing, joy, and blessedness.” This theme she did not speak idly; around it all her actions flowed with a fullness tenderly remembered by friends of every kind and background. Generous beyond any record, she gave unstintingly “to the Temple and to the furtherance of teaching work; for charity; for relieving sorrow and distress.”⁹ Generous too in courage and beyond assault, how keenly she championed the neglected cause, or labored to reinforce the underprivileged race.

Through all the years of an undeviating

Star of *the West*, Vol. VII., p. 54.

Keith Ransorri—Kehier, first American martyr and Hand of the Cause, who died and is now interred at tsfShán—met Mrs. Maxwell at the Convention of

1921.

Mariam Haney.

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service to the Faith on the North American continent, from 1902 until 1940—years which only to some future biographer shall yield the vast, heroic scope of her efforts”^o

—she bore to her fellow-believers, whether in local or national community, a unique, a spiritual relationship. “Mother of the Latin races,” she has been titled; no, so much more, mother of yearning hearts in every spot she ever visited!

And this relation was hers in special measure to Canada. The Tablets of the Divine Plan released in her an impetus which never faltered. In 1916 she journeyed with Grace Ober to the “far Northeast.” She taught also with Marion Jack and, after 1920, with Elizabeth Greenleaf. St. John’s, Brockville, Ottawa, Toronto, Calgary, and Vancouver—all were cities in which *rehire unto a gardener*,” she brought forth “*grossoth through the outpourings of the cloud of guidance ...heaping u piles of crops and harvests.*” The Spiritual Assembly of Vancouver was the direct result of her stay in July, 1926; “it would take an Angel Gabriel to blare forth her work!”

Yet she was never content for a moment. The merciful God alone can estimate our failure,” she wrote. But only He could estimate, as well, the triuiph of her dauntless spirit over every handicap. Of all the tributes, the Master’s pierces us with sweetest emphasis: “...*Thy Lord shall strengthen thee in a ‘matter, whereby the Queens of the world will envy thy happy state, throughout all times and ages. Because, verily, the Love of God is as a glorious Crown upon thy head, the brilliant jewels of which are glittering forth unto all horizons. Its brilliancy, transparency and effulgence shall appear in future centuries when the signs of God will be spread and the Word of God will encompass the heart of all the people of the earth!’*”

V.

The current of her existence knew no ebb, but mounted strongly from the first vital contact with ‘Abdu’l-Bahá, through all the years of His world-creating Mission, beneath the pain and oppression of His passing, into the full tide of the Guardianship.’² And for almost two decades she was to serve Shoghi Effendi with that same eager, steadfast con-

centration which always singled her out above her generation. “Nothing is too great to suffer for him, no daily discipline, no effort or sacrifice, no surrender of all that is upon this earth. . .

So in August, 1935, arrested by his appeal to the American believers to turn toward Europe, and preceded by her daughter and dear relatives, Ruh-anguiz and Jeanne Bolles, she with her husband left America. It was to be a brief visit. In reality, she did not return for two years; she did not return until her prayer, uttered in 1934—“there has revived in me life’s deepest yearning, to ‘tread that Path white with the bones of the slain!’”—had found a burning answer.

No faintest suspicion, however, of Róhiyyih Khfnum’s destiny, nor of that “sacred tie” which was to crown her “signal services,” interrupted the vigor with which she pressed her teaching in Germany, Belgium, and France. Already to her eyes the Old World had become a veritable graveyard. “It is appalling to be among so many dead, ‘moving dust,’ we see them here.

The mental, moral, and spiritual atmospheric pressure is stifling ...for the dark forces completely envelop the world, seeking to enter every mind and cloud or crush it.

Coming over here and working in Europe is like being borne along on a stream, almost without volition, entirely without plan,

»National Offices: Member of the Executive Board of Bahá’i Temple Unity for three years, 191s-20, and of the National Spiritual Assembly for three years, 1924, 1927, and 1928, also serving as alternate member in 1925. Chairman, 1927, and Secretary, 1928 and 1929, of the National Teaching Committee; and officer or member for Canada of the National and/or Regional Teaching Committees from the first organization in 1920 through 1930, as well as 1932 and 1937. Member of Star of *the West* Foundation, 1919, 1920; contributing editor for Babel Magazine 1932-34. Green Acre Program Committee, 1928, 1932. History of the Cause in America Committee, 1928, 1933-1938. Member of Unity Band prior to 1910 (to correspond with Persian Bahá’is). Donor of Tarbiyar School scholarship for several years from 1910. Committee for “Compilation on Most Great Peace,” 1918.

Montreal (incomplete) : Member of Local Spiritual Assembly from formation in 1922 to November, 1939. On Teaching and Publicity Committees for many years. Active supporter of Youth and Racial Amity work. (Honorary president of Negro Club of Montreal, 1927).

Evelyn Kemp.

See her poem, Orientation, for a proof of the transition achieved in her seven-months’ pilgrimage of 1923-1924. *Star of the West*, Vol. XV., p. 101.

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through the directing hand of the Guardian. How he is combing the world for his jewels—before the end!”

Sometimes alone, sometimes with others of her family, she pursued this goal, seeking to recognize and free, from a besetting lethargy, those hearts known only to Bahá’u’llah. She taught first in certain German centers, acquiring in Munich and Stuttgart an admiration

for this “profoundly interesting country,” and its people which was to be immensely strengthened when, in August, 1936, she returned for the Esslingen Summer School and to make, at Shoghi Effendi’s request, a “grand tour” of the German Bahá’i communities. Thus she was part of that thrilling final session at Esslingen: “all international barriers were broken down and there was a oneness of spirit, a joyous companionship .. which reached a climax with the reading of the Guardian’s cablegram containing his passionate appeal to America

She worked intensively in Brussels, too, from October, 1935, until in the following April she visited Lyon to assist Mirzá Ezzatollah Zabih, “the Persian Bahá’i in whose home our beloved Keith passed from this world.” Characteristically, she had left Brussels for a few days at Christmas to attend the Sixth Annual Conference of Bahá’i Students in Paris, “because they gave me the opportunity to speak on the activities of the young American Bahá’is - For France she still retained that heavenly gift with which the Master had endowed her; as in the immortal early years, again for several months in 1909, so now during this and later sojourns, “elle fortifiait les

Bahá’is en leur croyance et attirait d’autres âmes **a** la Cause par le dynamisme de sa foi, par la clarté de son esprit.”⁵

Yet brilliantly as she shone in every field, all was eclipsed the spring of 1936, April to June, in the city of Lyon. The outer facts are recorded with surpassing modesty: Meetings held every Thursday for a group of ten or fifteen; a special meeting begun for the study of Bahá’i Administration, for which “Lyon was virgin soil;” the first Nineteen- Day Feast, “perhaps ever held in France;” a study group initiated for young people;

-and through the medium of the Law of God for this age, their understanding and

faith grew stronger and deeper Thus she wrote of Lyon; but what, on the other hand, did Lyon write of her?

“Un simple regard de May Maxwell et toute son âme apparaissait dans sa beauté limpide, sa pureté, son amour. De ce premier regard découlait la force neuve et vive qui éveilla Lyon au grand Message. Elle pouvait parler des heures—mais on désirait l’entendre pendant des années; car le visage de son enseignement sacré était une joie perpétuelle pour le coeur, un souffle vivifiant pour l’esprit, un repos, un allègement! Douée du don céleste le plus rare au monde, le diapason de son âme vibrerait harmonieusement avec les âmes qu’elle touchait même pour la première fois. Sa fraîcheur et sa jeunesse lui faisaient manifester des joies avec la spontanéité d’un

enfant. Se trouvant un jour **a** mon laboratoire, je lui montrais des amibes au microscope, ces animaux unicellulaires les plus simples de la création. Elle s’écria avec ravissement; ‘oh! que je suis contente! j’ai vu les deux extrêmes de la création: le Maître, et puis le premier échelon de la vie animée.’ ...Le consequence de son influence historique sur la France fut la création du groupe lyonnais en

1936; guide par elle, ce dernier **a** son tour, fonda celui d’Orleans en 1938, puis d’Hyères en 1939.

Car Madame M. Maxwell ne vit pas dans le coeur de ses enfants **a** l’état simplement de souvenir, de pensée ou de sentiment; elle vit a l’état actif par eux. ... Seules, les années **a** venir rendront un témoignage exact et équitable de la portée profonde et durable de son oeuvre spirituelle.”⁴

What more could the pen speak? Such praise bears an eternal witness, distilling to future centuries the fragrance of her deeds. And this treasure, too, she raised up in Lyon! “Such thrilling reports I have from Lucienne would compensate a thousand woes! ... With all her learning, she understands the language of the heart and spirit, and is the first of her generation among the French thus to respond with her whole being to the Blessed Beauty!”

VI.

She prayed for martyrdom in the Holy Shrines, and her Lord in His mercy gave her

¹³ Laura Dreyfus-Barney.
⁴ Lucienne Migette.

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two replies, and her feet walked no other path from the day of her daughter’s marriage. Sublime, unguessed event! How far our empty concepts are surpassed; her sensibilities escape us; the winging gratitude, the pain, its surcease, the heart’s ineffable and boundless joy! Should we say only this— her home was Haifa? She never greeted Rfihyiyih Khánum again, from May of 1937; nor did she again experience, after five months of blessed visit, the Guardian’s immediate, revitalizing force. Yet in a deeper sense she lived there, hour by hour to her last day.

“There was a time that I agonized with a mother’s weakness and instinctive protection over the terrific deprivation in all her outer human ways, and the austere discipline of the life of my child. It is she herself (combined with a ray of common sense of my own), who taught me the spartan spirit of that Persian mother who threw back the head of her martyred son to his executioner.

And as I have witnessed, from year to year, the profound and mystic change in Rfihyiyih Khánum. ...I have marvelled at the grace of God and His delicate and perfect handiwork

The depths of consciousness to which her life, “so rich, eventful, incomparably blessed,” had gradually accustomed her, came to exert upon her American friends, from the first moment of return in September, 1937, an elusive, all-compelling, wonderful effect. She moved among us then, a spirit of purest light, a symbol of faithfulness, a fountain of celestial power. “Her wisdom and devotion were like newly-discovered springs of sweet water.”¹⁵ To be near her was to have one’s soul forever altered.

In December and January, 1940, she travelled and taught with Mr. Maxwell in New York, Englewood, Washington, and Philadelphia. On New Year’s Eve with Mason Remey, they celebrated together his confirmation in Paris, forty years before. Her earthly book approached its close; there remained but one brief, triumphant chapter.

South America had grown real to her in 1928 through Frances Stewart, whom she tenderly regarded as its “soul,” and for

twelve years these two nourished a relation which strengthened each in service to this vast continent. She did not think to go there, however, until the Guardian's dynamic call had stirred the American community to settle its countries with pioneers, and attract its nationals at home through brilliant teaching. She was immediately captivated. "Her constant topic of conversation was the Cause in South America. Her questions to me were inexhaustible. ... Never can I forget the light that illumined her face as I told her stories of the individual friends. ... Her spirit was as that of a 'little child' in her enthusiasm, and South America gradually grew to be to her a 'field, white with the harvest.'" 10. This she mentioned to her daughter. "You can well imagine my astonishment when a cable instantly came back in which the Guardian said he 'heartily approved winter visit to Buenos Aires.'

She lost no time; securing the consent of her husband and physician, she sailed January 24, 1940, on the *5.5. Brazil* with her "precious niece," Jeanne Bolles. The voyage, the climate, the splendid personal contacts, the new and handsome cities of Rio de Janeiro, Montevideo, and Buenos Aires—all these elated her. She was able to teach "one lovely woman on the boat, the wife of a distinguished army man." In Rio de Janeiro, with the aid of Leonora Holsapple who had come from Bahia, she arranged two teas at her hotel, the Gloria, one for nineteen guests, while a third meeting was held at the home of Mr. and Mrs. Lee Worley. She spoke also to the president of the Homeopathic College. Yet despite these two weeks of exhilarating success, she was eager to reach Buenos Aires; "she seemed to press forward every minute of the way from Rio. ...

They arrived on February 27th, after one-day stops in Santos and Montevideo. "I am thrilled to be here in Buenos Aires," she wrote, "a strong, beautiful modern city, and an interesting combination of North and South America, with an enchanting climate and delightful people...." As we drove through the streets, precious Aunt May was like a girl of sixteen in her joyous

Elizabeth Greenleaf.

Frances Stewart.

Jeanne Bolle,.

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enthusiasm. ... She leaned out of the taxi and exclaimed words of delight 18

On the night of February 29th they dined alone in her room at City Hotel, in thought transported to Haifa through Ruhyyih Khánum's poignant account of the burial on Mt. Carmel of the Master's illustrious mother and brother. And she received by telephone the first Bahá'í welcome to Buenos Aires; her mood was radiant. But the next morning a terrible pain came high in her breast, and though the doctor reassured them both, by afternoon "the Will of God took her from our midst 15

It was a long vigil which Jeanne kept, "like an angel from Heaven," without replies to her cables from Friday to Sunday. But she was not alone, for the Kevorkians and Arsen Pogharion, Syrian Bahá'is, were in Buenos Aires, and they were soon joined by Elizabeth Nourse, Wilfrid Barton, and Simon Rosenzweig from Montevideo. Together on March 3rd they gave her temporary rest in the English cemetery. "SimOn writes that **it** was an experience to wrench any heart when all the conditions were considered, and a great mystery "Priceless honor (of a martyr's death!)" Such was the Guardian's imperishable tribute, and to Mr. Maxwell he cabled, "Her tomb designed by yourself, erected by me, (on) spot she fought, fell gloriously, will become historic centre pioneer Bahá'í activsty."

They buried her then at Quilmes, a "befitting spot" discovered by patient search of Jeanne and Wilfrid Barton. At noon of March 13th, sped by the prayers of eleven believers of Argentina, Brazil, Uruguay, Colombia, Syria, and the United States; and by the Master's thrilling chant, recorded so long ago and now first voiced in South America for His own "beloved handmaid"—her precious form sought its eternal resting-place. While in her home in Montreal at the same hour, a memorial was held by cherished friends.

Yet May Maxwell lives—adorable, rarest spirit! And her children around the world have given up their weeping, to follow her in the "resistless march."

ines look down. Martha, May, and Keith! Their shining traces will cheer us through whatever trials may come; the promise of their aid stands guard above our destinies.

MARION HOLLEv

May 9, 1940.

NOTE: Words italicized in the body of this account are 'Abdu'l-Bahá's, referring directly to Mrs. Maxwell or addressed to her, except for four fragments from the Tablet to Canada in which she is also mentioned. All quoted words not otherwise identified are from her own letters. Deepest gratitude goes to her family and friends for instant and unstinting help: Rfliyih Khánum, Ruhanziz Bolles, Sutherland Maxwell, Agnes Alexander, Kathrine Baldwin, Helen Bishop, Louise Bosch, Ella Cooper, Laura DreyfusBarney, Rowland Estall, Nellie S. French, Marzieh Gail, Elizabeth Greenleaf, Mariam Haney, Ernest Harrison, Emogene Hoagg, Horace Holley, Marie Hopper, Mabel Ives, Evelyn Kemp, Ali-Kuh Khán, Edward and Carrie Kinney, Margery McCormick, Carrie Marsh, Lucienne Migette, Julia Ransom Miller, Montreal Spiritual Assembly and Alberta Sims, Hamideh Nabil, Harlan Ober, Edwinn Powell, Charles Mason Remey, Sigurd Russell, Anne Savage, Philip Sprague, Frances Benedict Stewart, Juliet Thompson, and Muriel Warnicker.

MARION HOLLEv

A TRIBUTE TO LUA GETSINGER

Montreal, Canada.

May 25, 1916.

"Lua has ascended to the Supreme Concourse"—those are the words I heard. For hours I have seen Lua, the woman, the child, all love and tenderness, dying far away—alone. Far from the land where she sowed the seed from the Atlantic to the Pacific— from the land where she arose like the dawning star heralding the light of Bahl'u'lláh in those days when the Occident lay frozen in the grasp of materialism—and far from all those who should have loved her and cherished her as a priceless gift from God. I could only see her frail form, her lovely, sensitive face, her pleading child's eyes. I

From some rampart of heaven three hero-

iS Jeanne Bolles.

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could only hear the cry of her soul, her yearning for sacrifice in the Path of God. Without home, money, or any earthly hope or refuge—after her years of suffering, service and sacrifice she attained her supreme desire and lay, at last, a martyr!

Then I saw no longer the bruised and broken reed trodden and crushed to earth, whose fragrance shall perfume all regions. I saw the victorious Lua, majestic in her death—the Lua who shall live through all ages—who shall shine from the horizon of eternity upon the world when all the veils which have hidden her today from mortal eyes have been burned away. As Kurat-ulAyn was the Trumpet of the Dawn in the Orient in the Day of Bahá'u'lláh, so Lua Aurora shall wave forever and ever the Banner of the Dawn in the Day of the Covenant. Even as her age and generation knew her not, seeing only her mortal frailties—so future ages and cycles will love her—adore her—venerate her blessed name—and strive to walk in the path of her utter servitude, severance, and sacrifice. The passion of Divine love that consumed her heart shall light the hearts of mankind forever and forever.

Great and wonderful were her qualities— in her own person she bore the sins and weaknesses of us all, and redeeming herself she redeemed us. She broke the path through the untrod forest: like the grasshoppers, she cast her soul and body into the stream and perished making the bridge by which we cross: she was a Niobe all her days, washing our sins in her tears: she was burned to cauterize our wounds. 'Abdu'l-Bahá said that when one soul should arise and become severed from all else save God, that soul would open the way for all to attain. I believe that the last time Lua left her Beloved 'Abdu'lBahá she died to all save God and took the “step of the soul” by which the spirit of truth and reality dawned in the Cause in America. In fulfillment of His Holy Words, the light broke forth in Boston in the autumn of 1915: its rays were reflected in some souls throughout America and other parts of the Occident, so that at that time the believers began to enter on a new era of spiritual consciousness, and here and there the fire of Divine Love and the reality of unity became manifest. The outcome was

the bursting into the realm of possibility— the building of the Mashriqu'l-Adhkár, the outer sign of the appearance of the inner spiritual temple.

Those who were present at the Holy Convention realized that the reality of the Cause of Bahá'u'lláh had at last appeared in America, and on that day when the Divine Outpourings reached their height, many realized that the Spiritual Temple had come into being. Is it possible that on that day Lua attained the utmost longing of her soul? That in the laying of that first stone the mystery of sacrifice became revealed and her death was the consummation of her life?

MAY MAXWELL.

MARTHA L. ROOT

“And the Queen”, said Martha Root, “met me at the stairs. I saw her standing there, a queen indeed, with her flowing black velvet dress and strands of marvelous pearls.

We had tea in her inner library.”

I thought as I gazed at that small blue- clad figure eagerly sitting forward on her chair in my simple living-room, that this same beloved “Martha” who was now relating to me the fairy story of her adventures was identical with the one whom the Queen of Roumania had welcomed five times to her palace. There could be no other. Martha's love had shown out upon and drawn the Queen, as it now did me.

“Whosoever has lost himself has found the universe and the inhabitants thereof,” 'Abdu'l-Bahá had said. How literally true this had proved to be for Martha Root! She had become a personage to whom the great scholars of the different countries had listened with respect, for whom the palace doors of many rulers had opened. But the woman who had talked intimately with Thomas Masaryk, and Eduard Bene who had had audience with King Faisal of 'Iraq; who had four times visited Prince Paul and Princess Olga of Yugoslavia; who said of King Haakon, “This spiritually lovable King of Norway who will never talk about himself ...made me very happy”; who was the intimate of Queen Marie—to mention some of the illustrious names—made no display of learning, nor did she depend on

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Miss Martha L. Root

Famous International Bahí'i Teacher

“Thou art really a herald of the Kingdom and a harbinger of the Covenant and doest self-sacrifice. Thou showest kindness to all nations; thou art sowing a seed that shall in the long run give rise to thousands of harvests; thou art

planting a tree that shall till eternity put forth leaves, blossoms and fruits, and whose shadow shall day by day grow in magnitude.” Words of ‘Abdu’l-Bahá.

dress or personal appearance. The true love is regal in its freedom from self-consciousness and fear; the true wisdom is unabashed in the presence of learning, and it was in these ways that she found congeniality with the great of the five continents which she had traveled.

Whoever you were, her loving interest was her introduction to you. There was no one, high or low, who had not felt that. Moreover she had a message for you, a Message from a King, the Greatest of All. There was a quiet stateliness in her manner, an element of ceremony. “Make every meeting an occasion,” she instructed me. “Give

something always, if only a flower, some candy or fruit. Pray that they will accept from you the Greater Gift.”

Who was Martha Root? What was the light her past threw upon such a career? She was born August 10, 1872 at Richwood, Ohio, of pioneer American stock. Her family moved to Cambridge Springs, Pennsylvania, a town to which Martha’s homing instincts always turned in her later travels. She graduated from Oberlin and attended the University of Chicago. She was a school teacher, then a newspaper woman. One day after a chance meeting with a Bahá’i tray-



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eler in a restaurant in Pittsburgh, she heard the Message of Bahá’u’lláh. At that moment the “Concourse on high,” passed down its chalices of pure light. The star of Martha’s destiny began to rise. A signal to that star was to use her connection with the press to call together a mass meeting of four hundred in the Schenley Hotel in Pittsburgh to hear ‘Abdu’l-Bahá speak in His journey from east to west in 1912.

In 1919 in answer to ‘Abdu’l-Bahá’s call to American believers to scatter and spread the Faith of Bahi’u’lláh, Martha, after a white moment of decision, embarked upon her world journeys as an ambassador of the Oneness of Mankind. On the ship bound for South America she called the people together and informed them of the nature of her mission. In her subsequent travels in Europe, Africa, Asia and Australia, Russia happened to be the only country she did not visit. The spirit of her world embracing love vibrated over the wires of radio stations from Capetown to Oslo. Sheaves of newspaper clippings brought back her words to us from remote ports. A steady stream of articles appeared in which the flash of her insight into people and circumstances transported us to Belgrade, Athens, Stockholm, to Reykjavik (capital of Iceland), Antwerp or Adrianople. In tran she continued her researches into the life of Tahirih, heroic woman pioneer and martyr in the time of the Mb, with whom the soul of Martha seemed mysteriously linked.

Her sense of Mission is illustrated by the fact that she carried with her a collection of photographs of the various rulers to whom Bahá’u’lláh had addressed His Epistles. Among these were the Czar of Russia, Napoleon III, Pope Pius IX,

Nāsiri'd-Din Shah, Queen Victoria—it was a young picture of the Queen in accordance with the history of the times. The spirit of Martha's going forth was like that of Mdi, the youth who, in the time of Bahá'u'lláh volunteered to deliver the Tablet to the Shah of Persia knowing that he would suffer death at the hands of an antagonistic government. The spirit of renunciation expressed itself, now, in this modern apostle of Bahá'u'lláh in subtle ways comparable in degree. She had become the embodiment of a love which

does not passively wait, but which goes forth with a wholehearted reckless spending of personality, of time, of strength. There was the bleak daily discipline of a meticulous economy, the dedication of moments of exhaustion to the service of her Cause: her undeviating back-breaking obedience to the star she followed. In 1935, for example, we find her writing from Sweden that although very ill that fact must not impede progress in teaching the Cause of God. Her health shaken, she returned for one of her occasional visits to America in 1936, renewed her association with her beloved friends and family. Then in May, 1937, this brave heart again "took sail." I suppose there were many of us across the United States who had a troubling sense of finality as we caught through train windows the last tender flash of Martha's blue eyes. Her boat left San Francisco May 20th, docked for a few hours in Honolulu, then sailed for Japan. With the captain's cooperation she lectured on the boat. "I spoke for an hour," she said, "and questions and answers followed for an hour. There were ten religions and ten nations represented."

There were several young Japanese professors present returning from postgraduate studies in Europe. *Who can tell how far reaching are the words of truth?* She arrived in Tokio June 3rd for a month of brilliant teaching activity, then moved on to Shanghai early in that fateful July of the Japanese bombardment. She escaped under gunfire with other Americans to Manila on the night of the earthquakes. After about four months of intensive teaching she embarked on a small Oriental steamer for Bombay, arriving there from Ceylon October 15th.

The fifteen months of Martha's stay in India were the crowning triumph of her efforts, a sustained splendor of achievement. The Bahá'is of India and Burma wrote to our 1938 Convention:

"The most outstanding feature in the year under report has been the teaching activities of our beloved sister Miss Martha L. Root. This star servant of Bahá'u'lláh toured from Bombay to Mandalay, and from Srinagar to Colombo. Wherever she went, she delivered the message of Bahá'u'lláh in

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her own convincing way, and published the divine Cause amongst all the educated people of this great continent. ... In Karachi she attended the 10th Convention of the Bahá'is of India and Burma and probably did the greatest service of her life. ... She stayed in that town for three months and got the book *Ta'hirih, the Pure*, printed and mailed the world over. ... In Simla she graced the first Bahá'í Summer School with her presence and drew down the blessings of God on this institution. ... Miss Martha Root has opened the whole of India for us, and it now devolves upon us to utilize these openings and produce the best of results." After her final three months' tour of the Northern India Universities where her addresses had been enthusiastically received by thousands of progressive youth, she returned to Bombay. A gathering of the friends saw her off for Australia on the steamship *Straithead* December 29, 1938.

After visiting Australia and New Zealand Martha Root was on her way home in the spring of 1939. At Honolulu, on that island between two hemispheres, she was obliged to leave the boat because of illness. It was here after an illness of months that the soul of Martha undertook the journey "from earth to heaven." The date was September 28, 1939. The Guardian, whose words had continually cheered her heart with his tender concern, cabled the National Spiritual Assembly:

"Martha's unnumbered admirers throughout Bahá'í world lament with me (the) earthly extinction (of) her heroic life. Concourse on high acclaim her elevation (to) rightful position (in) galaxy (of) Bahá'í immortals. Posterity will establish her as foremost Hand which 'Abdu'l-Bahá's will has raised up (in) first Bahá'í century. Present generation (of) her fellow-believers recognize her (to be the) first, finest fruit (which the) Formative Age (of the) Faith (of) Bahá'u'lláh has yet produced. Advise holding befitting memorial gathering (in) Temple (to) honor one whose acts shed imperishable lustre (on) American Bahá'í community. Impelled (to) share with National Assembly expenses (of) erection (of) monument (in) symbolic spot, (the) meeting-place (of) East (and) West, to both

(of) which she unsparingly dedicated (the) full force (of her) mighty energies.

In a letter dated October 20, 1939, addressed to Roy C. Wilhelm, treasurer, the Guardian, through his secretary, refers to the passing of Miss Martha L. Root.

"The very sad and indeed distressing news of the passing away of our beloved Martha was a great shock to the Guardian, who feels unutterably sorry at this heavy blow sustained by the Cause. Her departure constitutes the heaviest blow which the teaching force not only in America but throughout the entire Bahá'í world has sustained since the passing of our beloved Master. May the memory of the distinguished services it had been her unique privilege to render in so many fields and over such a long and uninterrupted period of years serve as a source of continued inspiration to the present-day and future generations of Bahá'í teachers, to whom she will indeed ever be the very embodiment of those teaching qualities which only a few Bahá'í teachers, whether in the East or the West, can claim to have attained.

"To you, and to all the dear American friends who are now so profoundly deploring beloved Martha's passing, the Guardian feels moved to convey the assurances of his deepest and most loving sympathy in your great bereavement. May Bahá'u'lláh comfort your grief-stricken hearts, and cause this calamity to further cement the unity, deepen the devotion and increase the resourcefulness of the American believers, and in particular those dear pioneers who are so indefatigably laboring in foreign and distant fields."

In the Guardian's hand: "The passing of dearest Martha and the circumstances of her severe and painful illness have brought profound sorrow, but I rejoice at the glory and joy that must be hers and which she fully deserves in the Abhá Paradise."

"Sometimes I have asked myself," Martha Root had said, musing upon the life of

Táhirih, “was Táhirih great enough instantly to say, ‘O God, I give my life to establish this Faith among mankind!’ or did she, too, need to be trained by the In-

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finite God to long to give her hfe as a martyr to serve this new universal Revelation?” That that longing did come to fill Martha’s whole being can be the only explanation of her remarkable career. As she pioneered further into the realms of the spirit a ‘Will greater than her own resolve moved her. She became a lamp carrying a Light. Or you might say the abnegation of her very *self* was comparable to the crushing of the rose in the process of attarmaking: the rare attar of a divine love drifted through every doorway and thrilled every heart.

As we bid farewell to her famihar, loved presence among us—we, all the world—let us echo her own words to her beloved friends in India: “I shall not say ‘Good-bye,’ I couldn’t—it hurts my heart so! But we shall say: Alláh-u-Abhá’! Always, Allahu-Abhá’.”
Dons McKAy.

Con **OF THE LETTER OF HER HIGHNESS PRINCESS OLGA OF JuGosLAvIA**

Belgrade, March 7th, 1940.

Dear Mrs. Ilie:

I was deeply touched by your kind sympathy on the death of my uncle and thank you very much for sharing in it. He seemed too young to leave us and had been rejoicing to settle down in Greece once more. It is Strange that neither he nor my beloved Father were destined to do so.

I am deeply distressed to hear of the death of good Miss Martha Root, as I had no idea of it. We always enjoyed her visits in the past. She was so kind and gentle and a real worker for Peace. I am sure she will be sadly missed in her work.

Thanking you again for your kind thought in my bereavement,

I remain

Sincerely yours,

MARTHA THE BLESSED By T. L. VASWANI

Here, in my quiet retreat the “Krishta Kunj,” comes to me the news that Miss Martha L. Root has passed on!

But a year ago she was here in Hyderabad

—a guest of our spiritual assembly, the Sat- *sang*. She came with the Bahá’i message— essentially our own—of the unity of races, of the brotherhood of religions, of a new world order based on peace and love,

In her advanced age—she was almost 70

—she went through her daily work in the spirit of service and self-sacrifice! To many in many lands she gave the message of her great Guru – ‘Abdu’l-Bahi. The Message glowed not alone with a great ideal but, also, with the beauty of the life. It was a dedicated life.

My dear loving brother, Mr. Isfandiar K. B. Bakhtiari, who acted as her secretary in Sind, writes to me in the course of a letter from Karachi— “I need not say how much I am grieved

at the passing away of our spiritual mother, Miss Martha L. Root. A month ago I got the news from Iran: and I was eagerly waiting to hear from America to know of the exact day on which she departed this world.

“I have learnt from Iran of the Guardian’s telegram to the National Spiritual Assembly of Iran, stating the Guardian’s feelings on receipt of the news of her passing away so soon.”

Mr. Bakhtiari kindly enclosed a copy of a letter which he recently received from her when she was at Honolulu. She went so far to give the Message of her Master. In the course of her letter she writes:

“I have been here [in Honolulu, Hawaii] since June 7th; have been very ill and only gaining very slowly. Please pray the Abmad Tablet for me, all of you! I pray for you. Deepest, tenderest love for ever to you all in India.”

The letter reflects the tender, beautiful love of her radiant heart.

On receiving the news from my Iranian brother, Mr. Isfandiar K. B. Bakhtiari, I wrote the following:

OLGA. “Let not your sweet loving hearts be troubled. She lives in the Lord she adored and served with all her mind and heart and soul.

“There is no death! The stars sink but to rise again upon a fairer shore: and she, dear siSter of my heart, goes to greet kindred spirits and shine for evermore,

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“Sister Martha Root! Thou art not dead! Thou hast but gone before! And still to me is near thy soul, radiant, immortal, pure.” It may be hoped arrangements will soon be made for a commemoration meeting in the Hall of Bahá’í Spiritual Assembly, Karachi. Nobly, bravely, she played her part. Beautiful was her devotion to her Guru, and beautiful her faith in the power of prayer. To Alláh-u-Abhá she dedicated her life: in Alláh-u-Abhá she now abides. Her hying spirit has passed the gates of the grave. And many in many lands will call her Blessed!

**MARTHA ROOT DIES IN HONOLULU
BAHA’I LECTURER WELL KNOWN IN
PASADENA**

Word has just been received from Honolulu of the passing of Miss Martha Root in that city where for some months she has been detained by illness. Miss Root will be remembered in Pasadena especially for her very interesting lectures on her experiences in teaching the way to peace in universities throughout the world, and for her very enthusiastic broadcasts on the subject of Esperanto, which language she had acquired through intimate association with Miss Zamenhof, daughter of its inventor.

ADVANCED BAHÁ’I PLAN

For more than 20 years Miss Root has been devoting her life to the advancement of the Bahá’í plan for universal peace and she is equally as well known in the Orient as in the Occident. Modest and simple in her manner, with a moving earnestness and loving self-sacrifice, she has gone her way attracting everyone where she went by her ardent and loving devotion to the cause of peace as adumbrated in the teachings of Bahá’u’lláh.

It was she who met and transformed the life of Her Majesty Queen Marie of Rumania, who did not hesitate to make public declaration of her acceptance of the Bahá’í faith. It was she whose appeal to the youth of India and Burma a year ago brought about a real stampede for information in all the universities in those countries. It was

she who went into the heart of Iran (Persia), meeting with thousands of people all over the country, who have reached out beyond the confines of religious fanaticism, have seen the human race as one family and the spiritual revelations of the past and present as one continuous unfolding of the eternal Truth of God which now is given to the world in all the fullness of a universal conception.

PAID OWN EXPENSES

Traveling alone, more frequently than not in third class accommodations, defraying her own expenses by her writing, for she was a journalist of note, she felt no sacrifice too great, no effort too strenuous, no privation too rigorous to impede her progress or dampen her ardor.

Miss Root was lecturing in China when the siege of Shanghai necessitated the evacuation of the city and she with many other Americans was forced to leave at a moment’s notice for Manila. Arrived there she immediately began her work when the earthquake and subsequent fire consumed what very scant supply of clothing she had been able to carry from China. As soon as possible she took passage on a small Oriental steamer, third class for Bombay, and there she resumed her work. She visited all India and then went to Australia and New Zealand and she was just returning to America from there when she was obliged to leave the steamer at Honolulu because of illness.

CARRSED PEACE BANNER

Commenting on her life today, a friend writes:

“Miss Root’s passing will be mourned throughout the world and a day for general commemoration of her beautiful life will be observed in the near future. Like the disciples of old she carried the Bahá’í banner of peace and reconciliation into the very heart of religious fanaticism and prejudice, breaking down the barriers which have divided the human race, teaching unity and not uniformity, consultation and not competition, loving all, serving all, sacrificing for all, knowing no difference of color, race or creed. The world has produced no greater soul.”

MRS. THORNBURGH-CROPPER

Mrs. Thornburgh-Cropper was the first Bahá’í in England and one of the first West-tern people to recognise the Revelation of Bahá’u’lláh. She received the name “Maryam Khánúm” from ‘Abdu’l-Bahâ. Mrs. Basil Hall writes: “She put her car at the Master’s disposal during His visits to London. I can see her tall, graceful figure with her serene angel face shining beneath a crown of silver hair, her blue eyes, and the soft blend of blues and purples in her dress, gracious to all, and ready to be of constant service to our exalted Guest.”

In a letter to Lady Blomfield, now published in *The Chosen Highway*, Mrs. Thornburgh-Cropper tells how she became aware of the new Revelation. “Early in 1900 I received a letter from Mrs. Phoebe Hearst, my life long friend from California, telling me of a wonderful new religious teaching she had contacted. She said that she felt it would be of great interest to me,

and that when she came to London, she would tell me all about it. A short time later I was searching in the encyclopedia for some information about King David, about whom I had had an argument. In turning over the pages, my eye was caught by a name “Báb.” ... There was something so moving in this story of a martyr for His faith, that so moved me that I went to the British Museum to search for further information regarding Him and His teaching.”

Mrs. Thornburgh-Cropper accompanied Mrs. Hearst to ‘Akká in 1902, and later made another pilgrimage in 1906, both times being received by the Master. Of her first encounter with Him she says: “Someone went before us with a small piece of candle which cast strange shadows on the walls of this silent place. Suddenly the light caught a form, that at first seemed a vision of mist and light. It was the Master the candle light had revealed to us. His white

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Mrs. Thornburgh-Cropper,
One of the First Bahá'is of the West



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robe, and silver flowing hair, and shining blue eyes, gave the impression of a spirit, rather than of a human being. We tried to tell Him how deeply grateful we were at His receiving us. "No" he answered, "you are kind to come." This was spoken in a very careful English. Then He smiled, and we recognized the Light which He possessed in the radiance which moved over His fine and noble face. It was an amazing experience. We four visitors from the 'Western world felt that our voyage, with all its accompanying inconveniences was a small price to pay for such treasure as we received from the spirit and words of the Master Whom we had crossed mountains and seas and nations to meet. This began our work 'to spread the teaching,' to 'mention the Name of Bahá'u'lláh, and acquaint the world with the Message'."

To many Bahá'is of the present generation Mrs. Thornburgh-Cropper was unknown personally. The infirmity of her declining years prevented her from active association with the friends, but she was known as a staunch and loyal servant, and it was a delight to hear from Lady Blomfield the story of how she sent an envoy to the great Tolstoy. She passed away on March 15th, 1938.

The following account is written by a friend who wishes to remain anonymous.

Nearly forty years ago (1902) the late Mrs. Thornburgh-Cropper in company with a group of friends made the pilgrimage to Haifa. It was during a casual conversation with an acquaintance at an hotel that she first heard of 'Abdu'l-Bahá.

Some weeks later after making independent inquiries and carefully considering the real purport of the account of this remarkable Personage, she decided to take the journey with the intimate friends who had been fired by her enthusiasm.

They first went to Alexandria where they managed to secure accommodation on a steamer which would call at 'Akká, the ancient seaport of Syria. This was a notoriously rough sea passage at the best of times but on the day of their disembarkation it was necessary for the ship to lower boats as she could not make the port.

One can imagine the daring adventure for

these ladies accoutred in the voluminous apparel of that day when they had to make the tricky descent into a rowing boat which had been brought alongside the ship on the crest of an accommodating wave! Except for a soaking wet trip to the pier the party were none the worse for their experiences.

They stayed the night at 'Akká and the next day drove about a dozen miles to Haifa in a lumbering landau drawn by high-spirited Arabian horses.

At this period of his life 'Abdu'l-Bahá was virtually a prisoner in His large greyish stone house in Haifa. Although there was no

visible guard enforcing this incarceration it was believed that He was on parole not to leave the premises without permission from Turkish officials.

Several members of His family lived with him and when the travellers arrived they were graciously received by the ladies of the household who showed them into a spacious room furnished only with a few small tables and upholstered seats against the walls. Armchairs were specially brought for the Western visitors. Then coffee and a variety of sweet meats were served.

They had not long to wait before a turbaned figure clad in flowing white robes appeared in the doorway. It was the Master.

It would be difficult to describe the effect created by the Master's presence. As He sat there the light from an opposite narrow window focused upon His countenance revealing the finely modelled manly features and the large arresting grey blue eyes. In those eyes were mysterious depths; a glow of luminous inner power holding the secrets of a great soul.

With the assistance of one of His daughters who spoke French, 'Abdu'l-Bahá first welcomed His guests and then began to discourse upon the teachings of Bahá'u'lláh.

This interview lasted about an hour.

When the time came for leave-taking, the Master rose and made His way across the room with the light, noiseless step more like that of a supernatural being than of a man. They watched Him as He lingered awhile in the courtyard among His flowers in the brilliant sunshine—and then finally passed on to His private quarters for rest and meditation.

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The friends returned the next day at 'Abdu'l-Bahá's invitation and had the privilege of sitting at His table. A simple repast was served, consisting of beautifully cooked rice and diced meat, besides numerous little dishes of condiments and followed by sweet meats and fresh fruit.

During most of the meal the Master gave His audience further and more detailed accounts of the Bahá'í Cause.

Before the visitors left, 'Abdu'l-Bahá bade them spread the Word among their people. He also made a certain prophetic pronouncement, the general trend of which has in a large measure come to pass in the world's history. The gist of His words is as follows:

“There will be a great struggle among the nations for material gain; abysmal darkness will envelope the nations for nearly half a century before the Light comes to show them the true way to spiritual development.”

When this group of friends returned to Europe they told those interested of their visits to the Master and gave out what they had gleaned from the teachings of Bahá'u'lláh.

In 1906 Mrs. Thornburgh-Cropper again went to Haifa. On this occasion she was able to gain a more comprehensive understanding of the Message. There were present several interpreters with a working knowledge of English who could produce more complete translations.

From that period onwards, willing helpers in Paris, London and in America not only gave material assistance but their unremitting labour in furthering the Cause. Many meetings of believers began to be held regularly in the great capitals of the world.

The growth of the Bahá'í Movement together with records dealing with the Master's visits abroad has been fully covered in pamphlets and books.

Over a period of many years, Mrs. Thornburgh-Cropper gave unstinted help to the Cause and kept in close touch with 'Abdu'l-Bahá and His family, not forgetting the younger generation who were completing their education in England. The latter always found in her a sympathetic generous friend who would never spare herself to assist them in their problems.

SITARIH KHANUM

(SARA, LADY BLOMFIELD)

A Brief Account of Her Life and Work by Her Daughter

MAN BASIL HALL

She, whom 'Abdu'l-Bahá named “Sitarih Khánum” passed away peacefully on the last day of the year 1939, at the age of eighty. In the overwhelming sorrow of parting from a wonderful personality and a deeply loved mother, it is hard to rejoice in the gladness that is hers, but that must be the predominant note in this account of her beautiful life by one who knew and loved her so well. For I can remember, from the earliest days, her valiant spirit meeting sadness and difficulties with radiant acquiescence and invincible faith. It was as if she knew what rare privilege awaited her, since she it was who welcomed 'Abdu'l-Bahá to her home when he came to England. She was one of those “Waiting Servants” who, down the ages, have recognized and acclaimed the Messengers of God in their Day.

How 'Abdu'l-Bahá came to London, and my mother's part in welcoming Him, how she first heard of the Bahá'í Revelation, the prelude to this wonderful visit, is fully told by herself in her book *The Chosen Highway*, which she completed on the eve of her passing.

I can see her, eager, vital, full of sublime enthusiasm, never losing a word or a movement of the Master's, fully realising that this visit was an event which belonged to the world.

At this time she had the beauty of a mature soul. The moulding of her face was lovely, and she remained beautiful to the last. Her facial expressions, ever changing, reflected the spiritual harmony within. Her dress, not fashionable in the ordinary sense, was distinctive and individual, without being strange. She wore garments with long flowing lines which made her seem taller than her natural height, and she was as upright always in her outward stature as she was in her soul. Her favourite color was blue, and she would wear it with her grey or black dresses, in a scarf or a veil which she sometimes bound about her head. I can see her, her eyes shining, welcoming the

pilgrim guests to the presence of the Master.

"Isn't it wonderful!" she would exclaim. "T't it wonderful?" and her hands would emphasize her words in an emphatic movement, difficult to describe because it was never the same. In after years she would say "Isn't it wonderful?" of any triumph of the Cause, or of some shining event in the spiritual life of mankind, and often the response would be dull and uncomprehending. Those who heard her could not always rise to her selfless level of rejoicing. At those disappointing moments, a shadow of pity would come into her eyes for the one who could not share her gladness.

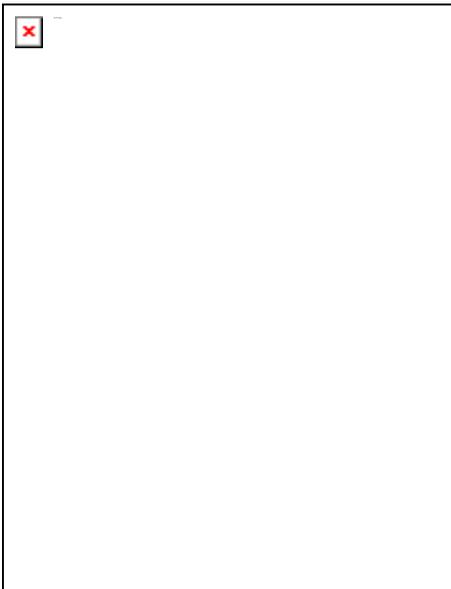
At the outbreak of war we were in Switzerland, but soon came to Paris, where my mother, my sister Ellinor and I helped as V.A.D.'s under the French Red Cross in the Haden Guest Unit at the Hospital Hotel Majestic. Any kind of suffering touched my mother

profoundly, but the sight of young men maimed for life, and the new and horrible experiences she had to endure during the dressing of their wounds, her mental agony reflecting their pain, tortured her beyond words. After that first heart-rending morning in the wards, we were silent as we walked back to the Hotel D'Jena for luncheon. We imagined ourselves unable to touch any food. But my mother's courage and strength of mind prevailed. She said quietly:

"We must eat, or we shall be ill ourselves. Then we shall not be able to help."

The hospital unit moved from Paris in March, 1915, and we returned to London in April. During the rest of the War, my mother helped in various hospitals, was a member of a number of Committees, and kept open house for the Anzacs who were recovering from their wounds. She never neglected the sparsely attended Bahá'í Meetings, which were held when and where circumstances permitted, and kept in touch

Lady Blomfield, "Sitārih Khánum," Pioneer Bahá'í of England



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with 'Abdu'l-Bahá at Haifa, and the friends abroad whenever correspondence was possible.

When the War was over we intended to go to Haifa, but were prevented from going, to my mother's lasting regret, by some domestic affairs at home.

I shall never forget the day news came of the passing of the Master. The Guardian was in London at the time, and his grief was heart-breaking to witness. My mother travelled with him to Haifa, and, I believe her companionship and help were of service to him, stricken with overwhelming sorrow as he was.

When she had been there some weeks, Munirih Khánum, the widow of 'Abdu'l-Bahá, in a letter to my husband explaining some point of teaching for which he had asked an interpretation, said:

"We are all very glad to have the honour- able lady, Sitarih Khánum, Lady Blomfield in our midst. Her presence gives us much joy. We look upon her, not only as a friend, but as one of our own dear family."

While she was staying at Haifa, she gathered together some of the notes from which she compiled *The Chosen Highway*. She also wrote a letter which was published as a pamphlet, called *The Passing of Abdn'lBa'id*. The rest of the material for *The Chosen Highway* was garnered from witnesses of the early days of the Revelation during her second visit to Palestine, eight years later. Before her first visit to Haifa, and in the intervening period between that and her second visit, my mother spent some years at Geneva. She attempted to inculcate the principles of the Bahá'í Faith in a way which showed her discrimination and wisdom perhaps more markedly than in any other work she had done for the Cause.

The problem my mother had to face was this. How could the attention of people working in the League be attracted? How could those who were not already interested be brought in? How could the influence of the Cause be widened in the city where it is so much needed?

Divine guidance showed her the way. She called her spiritual campaign the movement for the World's Supreme Peace mean-

ing spiritual, as well as political Peace. Under its auspices she gathered together weekly at her hotel, as many as a hundred people at a time, to hear speakers of high intention and thought from all over the world. Pioneers of non-sectarian philanthropic movements would explain their work. These meetings were attended by people of many races and creeds. The subject of each address would illustrate one principle of Bahá'í teaching, which my mother would explain from the Chair. Occasionally a meeting would be addressed by a Bahá'í teacher of international repute. The whole series constituted a moral synthesis the full expression of which could be found by the earnest seeker only in the Revelation of Baha'u'llah.

"Who is this Persian Prophet you quote so much?" individuals would ask, in the quiet conversations my mother had with them after the meetings. She would tell them, and thus the seed was sown. These conferences were much appreciated as the attendance showed. Busy people have no time to go to meetings which do not interest them. Each would write his or her name and address in a book which my mother kept for further "contacts" She would spend hours writing to them of the Cause, and answering the questions which came in return. She had a leaflet printed in English and French, which she sent to all the Delegates, the result of which she kept in a record of those who sympathised with her aims, or promised active support of the principles.

At this time she formed two sincere friendships. One was with Eglantyne Jebb, the Founder of the Save the Children Fund, whom she was privileged to help in securing the famous "Declaration of Geneva" for the salvation of the world's starving and refugee children. The other was with Gertrude Eaton, the fearless international worker for the amelioration of the lot of the world's prisoners. Gertrude Eaton had travelled all over Europe visiting prisons and exposing to the League and thus to the world the abuses of those systems which disgraced civilisation. She was one of the speakers at a conference

Miss Gertrude Eaton passed away two weeks after her friend, Lady Blomfield, having spent the last few days in Lady Blomfield's house.—Ed.

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for the World's Supreme Peace. Sir Jagadis Bose, the great Indian scientist, was another.

The names and addresses of all those who signed my Mother's leaflet are being kept by the Bahá'ís of the British Isles for future use in spreading the Cause. In this way my mother's work at Geneva will continue to have its effect, for those to whom she spoke or wrote to of the Bahá'í Revelation will assuredly hear more.

As a result of this an invitation came to the "Bahá'í National Assembly" to become a Corporate Member of the League of Nations Union, which invitation was accepted with the reservation that no connection with Politics was desired. They wished only to be associated with the Religions and Ethics Activities.

"The Bahá'í National Assembly" has now been formally elected a Corporate Member of the "League of Nations Union."

After her second visit to Haifa in 1930, my mother returned home to the house we were sharing in Hampstead. During the last ten years we have had many joyful meetings of the friends, and have had the pleasure of entertaining many Bahá'í travellers from all parts of the world. My mother worked assiduously at her book, and after some heartbreaking setbacks, which need not be described she at last finished *The Chosen Highway* before she passed on. She had given it into the hands of David Hofman, to be published by the Bahá'í Publishing Trust, and had asked Hasan Balyuzi to write a foreword.

When going through my beloved mother's papers I was amazed to find how much she had written, not as professional writers express their thoughts in a more or less orderly sequence of filed manuscripts, but on odd pieces of note paper, in engagement books, or diaries, as if she *had* to write, but did not imagine anyone would consider what she had written worth publication. Some were accounts of dreams and visions she had experienced, some the effulgence of her beautiful soul, like the song of a bird, irrepressible, ecstatic. Here is a poem I found, the only one she ever wrote, as far as I know:

Ah! Who can understand that which I dream?

And the unheard desires, which without end,

Like tumultuous waves, tumble deliriously
Terrible and at the same time sweet as honey
In my soul, immense as the sky!
A dream which came to my soul, heavens high,
Vastness reflecting,
Brought desires like waves lashed by the wind
In wild delirium breaking.

Terrible, monstrous now, now soft as the zephyrs breathing.

My soul has penetrated far beyond the Choir Through clouds of opal to the blue dwelling
of causes!

She saw there the Ineffable, and of all these things

She has made an Idol, and has set it in my heart.

My beloved mother was not ill long. There is a strange significance in the fact that during the last days when she seemed to be recovering, she refused all food, which was the only remedy that would have preserved her life. She must have known that the time had come for her to enter the radiant Kingdom to which she so truly belonged. Afterwards I read again her account of the Passing of 'Abdu'l-Bahá, and these words met my eyes: "He lay down again, and as some food was offered him, he remarked in a clear and distinct voice: 'You wish me to take some food, and I am going?' He gave them a beautiful look. His face was so calm, his expression so serene, they thought him asleep. He had gone from the gaze of his loved ones."

I was not with her at the end, though I had visited the nursing home twice that day. They told me her passing was peaceful. "A beautiful death," they said.

In faith I know that she is rejoicing in the presence of the Master and the friends she loved so dearly. I know that she is radiant in the Kingdom of God. I know that her devoted service to the Cause, which was never for one moment separated in her heart from the Cause of the Eternal Christ, has gained her a high place in the Celestial Garden, and I know that her love is still shining on the friends and dear ones she has left on earth.

I will end with a beautiful prayer, which I found so faintly written in pencil, on such

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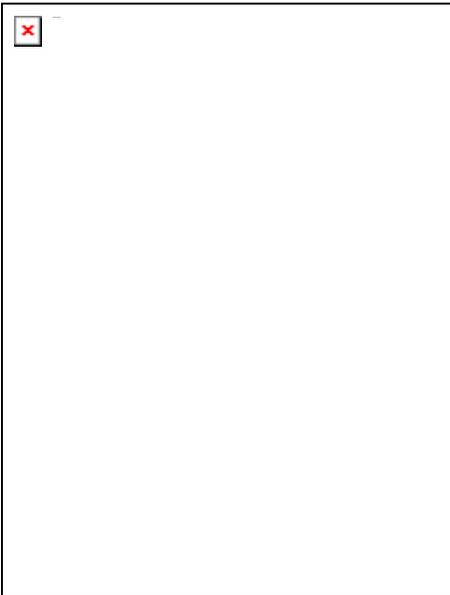
Rahmatu'lláh 'Alá'í of Iran

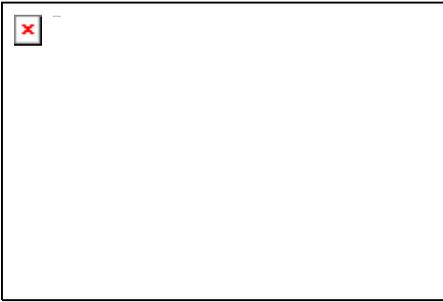
Rahmatu'lláh 'Alá'í was one of the well-known

Bahá'ís of Iran. He traveled extensively throughout his country promoting the interests of the Faith, teaching and inspiring his fellow-workers.

His willing spirit and example will be greatly missed by the believers of Iran.

The coffin bearing the remains of Rahmatu'lláh 'Alá'í of Tihiran being borne to the Bahá'í cemetery. December 3rd, 1939.





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an old piece of paper, that it must have been written long ago and may be taken as the theme of her beautiful and saintly life:

O God! My Beloved!

All my affairs are in Thy hands. Be Thou the Mover of my actions, The Lode Star of my soul,

The Voice that crieth in my inmost being, The object of my heart's adoration! I praise Thee that Thou hast enabled me To turn my face unto Thee,

That Thou hast set my soul ablaze With remembrance of Thee!

GRACE ROBERTS OBER

By **MABEL RICE-WRAY** Ives

It is not a simple task, nor an easy one, to attempt to portray the life and influence of so rare a soul as Grace Roberts Ober, whose triumphant and dramatic ascension to the Supreme World thrilled the hearts of all those who filled to overflowing the Foundation Hall of the Mashriqu'l-Adhkár at Wilmette, Ill., during the historic Bahá'í Convention of 1938.

It was Saturday afternoon, May 1st. For three days the delegates and friends had been grappling with perplexing problems which were shaking the Cause in America to its very foundations. That morning the Guardian's cable announcing the passing of the beloved Holy Mother had shocked the friends into a deep awareness of cosmic events, and increased the sense of individual responsibility, now that that glorious and infinitely patient being had been withdrawn from the human plane.

The long-awaited and stimulating accounts of teaching activities by the various workers in the vineyards of God were in full swing, and, finally, the Convention Chairman, Mr. Harlan Ober, called his wife to the platform to make her report on her teaching activities in Louisville, Ky., from which city she had just come, and on her work in Toronto, Canada, where she had spent wonderful and fruitful months in the preceding fall. As she stood before the assemblage one sensed an almost unearthly radiance flowing from her. She looked unbelievably young and fresh and beautiful, as if she had quaffed

from the Fountain of eternal youth, as, in fact, she had indeed. And when she spoke a Power poured through her which was not of this world. There was a resonance and a ring in her voice which swept her audience to spiritual heights. Through her poured a mighty challenge and a resounding call for pioneer teachers to arise and take the Cause of Bahá'u'lláh to all parts of America. She also emphasized the great need for the establishment of summer schools for small children.

As she finished her talk she grasped the table with her left hand, and raising her right arm as high as her fingers could reach, in a characteristic gesture of victory or fare-well, she cried out in a triumphant voice, (or was it, perhaps, a call for help to a Higher World) "Yá-Bahá'u'l-Abhá!" Then she sank into a chair on the platform. A faintness seemed to come over her. A Bahí'í physician in the audience hastened to the platform and assisted her from the room. It was necessary to carry her the latter half of the distance. In a very few moments word was brought that she was very ill, and healing prayers were requested.

That great audience joined in supplication for her recovery. There was an evident deep spiritual vibration in the hall as though divine Presences were assembled unseen.

The reports continued under another chairman as Mr. Ober had followed his wife to the ante-room. Again another request for prayers for her was voiced, and again that loving group of friends besought the favor of God on her behalf. As one soul they entreated His mercy and assistance. Within a very few moments a member of the National Spiritual Assembly coming to the platform announced the ascension of her beloved spirit, and asked that all should join in prayers for the departed. So, with breaking hearts, all that large assemblage joined in supplication for her progress throughout all the Worlds of God, as the divine Words revealed by Bahá'u'lláh for those who had ascended were reverently read in her behalf. She whom they had known so long and so well, whom they had loved and revered in her so-near-perfect life, was no longer with them in her outer form, but many of the friends reported afterwards

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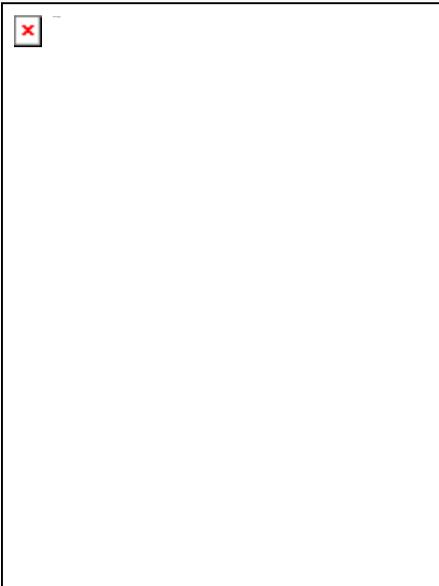
their clear consciousness of *her* presence in the room—a radiant, released presence, infinitely happy and shining. And then **it** was evident that something had happened of immortal import. In that unity of spirit only to be forged in such a fire of divine love the friends had indeed become “as one soul in many bodies.” Wounded hearts were healed, and hearts perhaps a little hard were melted, and in that melting had become fused and made one. It was as if in the so-glorious passing of that beloved one, the very essence of her life, the very attar of her matchless being had been distilled and flowed into the hearts of the deeply moved friends, and a healing love been born. Each looked about with new eyes and saw new loveliness revealed in every face. It was a veritable rebirth. The walls of separateness were demolished. The shell which wraps in awful isolation each soul, was broken. A new and deeper Unity was born. The sacrifice had been accepted.

Thus she ascended, borne upon the wings of the prayers of her friends. A fitting and triumphant ending for a life of as nearly complete selflessness as the writer has ever seen.

Grace Robarts was born in Thorold, Ont., Canada, of the late Sarah E. Wilson and the Rev. Thomas Tempest Robarts, a canon in the Anglican Church. She was a graduate of Bishop Strachan School in Toronto, and, later, of Pratt Institute in Brooklyn, N. Y. Later she was one of the three founders of the co-educational “Camp Lanier” situated on the Piscataqua River in Eliot, Me. Before her marriage to Mr. Harlan Ober in 1912 she had a distinguished career as a teacher of Household Arts in a Canadian college, and there and elsewhere she was the means of helping many young people to find themselves and to express themselves successfully in the supreme art of living.

As a little child she told her mother one day that she knew she had come into the world with a gift which she felt in some

Grace Robarts Ober



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way was for women. During her young and formative years she frequently accompanied her father on his errands of mercy about his parish, and it was perhaps from these experiences that she developed the habit, so extraordinarily a part of her throughout her whole life, of considering the welfare of everyone but herself; of continually giving, from morning till night, of friendship, service, inspiration, material benefits to all those with whom she came in contact. She was unique in that there was no such word as “stranger” in her vocabulary. She was, to an amazing degree, a friend to all the world. Wherever she was, in a public conveyance, in a public gathering, at a summer resort— people were just people—her people, and she held out the hand of friendship to them wherever she felt moved to do so. From the tramp in the street to the men and women in the high places of the earth, she felt completely at home with all, and emulated

her Master, ‘Abdu’l-Bahá, in always addressing the higher self of each one. She seemed unconscious of anything but the highest in each soul. If a person had “ten bad qualities and only one good one” she instinctively saw only the one and called to it. Her normal attitude was that of exalting everyone but herself. Her characteristic gesture, that one which all who knew ‘Abdu’l-Bahá recall as His, was that of raising the arm with an upward fling as if calling the soul to the highest. Many came to her with their personal problems and heart-aches, and each went away with a new courage and an increased knowledge of how to meet life on a higher level. How often one heard the remark of some summer-guest at Green Acre:

“Oh, Green Acre is wonderful, and the heart of Green Acre is the Ober Farm. There one finds the deep spiritual sustenance.” And so, all summer long, came the friends, morning, noon and night, out to the old farm-house, which her art had transformed into a colorful and restful home—a home for the soul as well as for the body. Everyone who came she met with radiant cheer and enthusiasm. Each one felt that he or she had come to his home of dreams where love dwelt continually and warmed the heart, and each one was made to feel that it was *his* home—the home of love and unity. The secret of

the remarkable atmosphere lay in the fact that she considered her home as not hers but the home of ‘Abdu’l-Bahá. As she so often expressed it—she felt as though she were merely the servant in the house.

During the months of ‘Abdu’l-Bahá’s stay in America in 1912 Mrs. Ober (Grace Robarts) had the honor of being indeed the “servant” in His home in whatever city He was staying. He chose her to go ahead and secure an apartment for Him and have it in readiness upon His arrival. Then she would care for His home as a housekeeper and hostess while He and His secretaries, and those Persians who had the privilege of serving Him in various capacities, remained there. She kept the home immaculate, and always ready for the constant stream of guests from morning to night, Bahá’is and inquirers and souls in difficulty to whom ‘Abdu’l-Bahá was always a loving Father. It was during one of the New York City visits of ‘Abdu’l-Bahá that He suggested her marriage to Harlan Ober. Gaining the consent of these two devoted believers, who in His consummate wisdom He had drawn together, He, on the following day, July 17, 1912, married them in the morning, according to the Bahá’i marriage.

This infinite bounty of being chosen for each other and joined in marriage by the Center of the Covenant Himself was a unique favor bestowed upon these two souls alone, out of all America.

After they had been joined in a divine and eternal relationship by ‘Abdu’l-Bahá He requested Howard Colby Ives, a Unitarian minister, deeply attracted to ‘Abdu’l-Bahá but not, as yet, a confirmed Bahá’i, to perform the legal ceremony.

That this marriage was indeed blessed in the annals of the Faith in America thousands will testify. Although no physical children resulted from this union many, many spiritual children have been brought to birth. That their home might be a complete home Mr. and Mrs. Ober adopted three children who grew and thrived in that spiritual atmosphere of love which they provided so unstintedly. In 1920 Mrs. Ober accompanied her husband to the Holy Land to visit ‘Abdu’l-Bahá. They visited and spoke in many coun

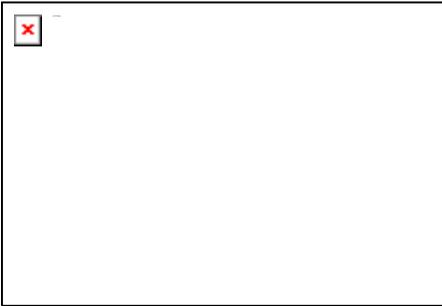
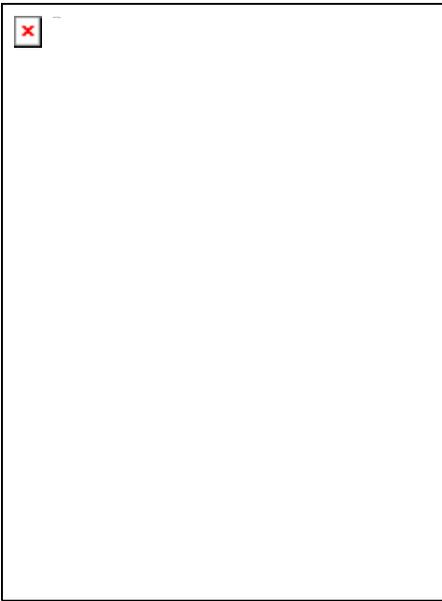
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Háji Ghulám-Ridá

Háji Ghulám-Ridá, surnamed Amin-Amin, was one of the outstanding believers of Iran. Over a period of many years he rendered the Faith notable services, giving of his time and means unstintingly for the progress of the Cause in the land of its birth. He was greatly trusted by both ‘Abdu’l-Bahá and Shoghi Effendi who often confided important affairs to his care. His help and support will be greatly missed by his fellow workers.

The body of 11á3 I Ghulám-Ridá, surnamed AminAmin, being removed from his home in Tihran, December 23rd, 1939.



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tries on their way home, especially in Germany where they were assisted to render historic services. While in England they met Shoghi Rabbani, as he was then called, and though none at that time, nor even he himself, was aware of his great destiny, Grace Ober, through a divine prescience, became conscious of the loftiness of his being, and was given a glimpse of his station.

The writer was with her almost constantly for a long period immediately after her return to the United States, and on a number of occasions she spoke of the mysterious greatness of this youth, the grandson of 'Abdu'l-Bahá, then a student in Oxford University. She said: 'I am almost afraid to voice it, but I know that he is greater than anyone on earth except 'Abdu'l-Bahá.' Then when the Will and Covenant of 'Abdu'l-Bahá was read she was perhaps one of the first ones in the Western world to acclaim inwardly and outwardly the station of Guardianship.

To her thousands of friends and fellow-believers Grace Robarts Ober is still intensely alive. Many of them have turned to her with their problems asking that she supplicate for them to the Lord of the Worlds, just as they did when she was outwardly among them. They feel her radiant presence in many of their gatherings.

The following cablegrams were received from the Guardian at the time of her ascension.

Received May 3rd, 1938

To the National Spiritual Assembly:

(I am) Profoundly grieved (over the) great loss sustained (in the) teaching field through (the) passing (of the) distinguished worker, (our) beloved Grace Ober. Advise (the) delegates to pay worthy tribute (to) her glowing spirit (and) eminent services. (I am) joining them (in) fervent prayers.

(signed) SHOGHI

Received May 4th, 1938

To Harlan Ober:

(My) Heart (is) overflowing (with) grief (and) sympathy (over the) dramatic ending (of a) noble life. (I) Feel proud

(of) your dear wife's unforgettable services. Praying fervently for her departed soul.

Love

(signed) SHOGHI

In a letter from the Guardian received a few weeks later came these words:

"The dramatic passing of your well-beloved wife has certainly served to deepen considerably in the friends the urge to consecrate themselves more firmly than ever to the service of the Cause. They might all well emulate the noble example which she has set before them throughout her rich career as a Bahá'í and endeavor to follow in her footsteps and to strive to live up to the high standard of Bahá'í service and conduct which she always maintained."

PAULINE KNORLOCH HANNEN

Pauline Knobloch Hannen, one of the earliest American Bahá'ís, ascended to her eternal home October 4th, 1939, and was attended in her funeral obsequies by relatives and many sorrowing friends. A spiritual light, she maintained through life a prayerful attitude in word and deed and hers was the honor of being the means of attraction to the Faith of all her immediate family. These included her mother, Amalie Knobloch, her husband, the late Joseph H. Hannen, her two sisters, Fannie A. and Alma Knobloch, internationally known teachers, and of course her two noble sons.

About 1903 she heard the Great Message, given most directly, according to the custom of those days. Greatly agitated, she became a believer in three days; and then came the task of guiding her family, who were dismayed in view of what they thought her loss of sanity, but were convinced by her penetrating arguments.

During her married life, which ended in 1919, her activities were inseparable from those of her husband. These two rare souls were united in service, teaching every rank, color, class and creed, amid rural scenes and in many cities, in Washington, where they resided, from the lowly prisoners in jail to the social leaders. How healing to the sick; how consoling to the distressed; how enlightening to children and to those of mature years; how harmonizing an influence;

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how self-sacrificing; how ceaselessly active! Their southern origin, freedom from prejudice, warmth of heart and knowledge of the Word of God, admirably fitted them for the stupendous and glorious task of harmonizing the races, assigned them by the Master. They visited 'Abdu'l-Bahá and the Holy Shrines in 1909, receiving many teachings and instructions, which were published in the little pamphlet, *'A/Jul Lights*. They reverently entered the Sacred Shrines. The memorial meeting held in the early days in their home for their revered mother, Mrs. Amalie Knobloch, brought such a confirmation that 'Abdu'l-Bahá, writing about it in a Tablet stated, "That meeting caused comment in the Supreme Concourse." He further wrote a visiting Tablet for the departed. During his stay in America in 1912 He spent an evening in the home of the Hannens, improving the occasion to teach those who attended, largely of the colored race, many wonderful lessons, taking as His subject "Isfandiari," the very wonderful colored attendant of Bahá'u'lláh, whose fidelity and heroism were subjects of high eulogy.

The sudden passing of "Brother Joseph," as he was lovingly called by his many Bahá'í friends, was accepted by his widow with sweet resignation that could be born only of the Spirit. She bravely set out to earn her own living, holding one place and then another, meeting the adjustments and changes of life with admirable poise, yet not failing to improve every opportunity to teach the wonders of the Day of God. She was looked upon with reverence in her own family; was a loving mother to her children and grand-children; and hardly less a comfort to her many spiritual children, and to any who sought the solace and wisdom of her spiritual life. She knew the heavenly Teachings and stated them with simplicity, clarity, sincerity and power which carried conviction to all who cared to listen.

Over a long period of years she suffered physical pain, but was not given to complaint. She was ever inclined to help; to overlook the faults of others; to teach them the sweetness of humility by example; to forget her own trials in the joy of serving others. She had the joy of seeing her loved ones well placed and leading useful and

fruitful lives before her own passing. They could always count upon her prayers as a powerful aid.

Her passing while she slept, was as sudden, though not so tragic, as that of her distinguished husband many years ago. The grief of those who loved her, at this inevitable separation, is in a measure assuaged by thoughts of the joyous reunion of these two souls, in the realm of Light, "Under the shadow of the Favor of their Lord." In a Tablet written them jointly by 'Abdu'l-Bahá just a short time previous to the accident which deprived Brother Joseph of mortal life, He said to them, prophetically, "Your future is very brilliant."

Louis G. GREGORY.

SHAHNAZ KHANUM
(MRS. LOUISE R. WAITE)

On June 2nd, 1939, the following cablegram arrived in Los Angeles, California, from Shoghi Effendi, the Guardian of the Bahá'í World Religion. It was addressed to the Spiritual Assembly of the Bahá'ís of that city:

“Passing of Shāhnaz, beloved pioneer, deeply lamented. Record (of her) outstanding services imperishable. Reward assured. Ardent prayers.”

Shāhnaz Khánúm, Mrs. Louise R. Waite, quietly had passed away in her sleep from natural causes on Saturday, May 27th, 1939. No illness preceded her death. Like the nightingale of which she loved to write, she had spread her wings and flown away.

Shāhnaz was indeed a “beloved pioneer” in the Bahá'í Faith. Before her marriage to Edgar F. Waite, April 15, 1902, she was known as Louise Spencer and lived in Chicago, Illinois, a fortunate and glorious residence for her. She was geographically near, therefore, when the first mention of Bahá'u'lláh was made in America, at the World's Fair held in Chicago, in 1893. Furthermore, she was still resident in Chicago, when, on June 5, 1894, Thornton Chase, the first American Bahá'í, learned of the Bahá'í Faith. That Shāhnaz was also spiritually not far away is proven by the fact that it was but a few years thereafter that she heard of and accepted this latest Revelation of God.

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In the year 1902, one finds Mrs. Waite, as Louise Spencer, receiving her first communication from the great Center of the Covenant of the Faith, His Holiness 'Abdu'lBahá. In this message 'Abdu'l-Bahá outlined for her the purpose of the Cause of God:

O maid-servant of God! Strive with all thy powers in diffusing the spirit of real union among the people, so that all who are on earth become one family, loving, united, agreed, bound by the bonds of love and united with all harmony in all things and conditions; this is the greatest happiness of the human race in the world of possibilities.”

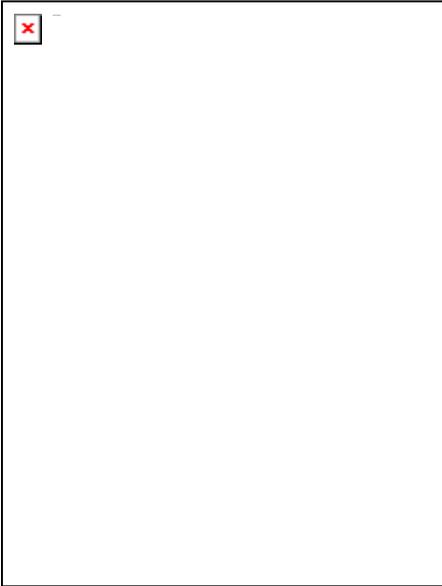
It was in that same year of 1902, that Shāhnaz, in her capacity of poet-composer of songs, began to send her verse to 'Abdu'lBahá, a vitally important step for the development of her genius. Regarding one of these compositions 'Abdu'l-Bahá wrote to her: “My heart was attracted by its eloquent sense. I prayed to God to make thee utter more beautiful compositions than this. Thus thou mayest be the first to praise the

Beauty of El Abhá and the first utterer of His Name among the women

That this prayer of 'Abdu'l-Bahá received a most potent answer there is no doubt whatever. God, alone, assists. Mrs. Waite afterwards produced many beautiful songs which have been sung in Bahá'í gatherings around the world. They have been translated into Iranian poetry. They are sung from the kindergarten to the University in the ever-growing associations of the friends of God.

All lovers of poetry will find a point of deepest interest in an excerpt from still another communication to Mrs. Waite from 'Abdu'l-Bahá: “How many poets have come to this world who have written elegies and eulogies in the utmost of eloquence and excellence, but because the meanings were the realities of the world of nature, the effect was produced in the material world and the material world is limited, hence the effects of those meanings are limited. But thou art a composer of poetry which touches Divine

Leroy loas and Shāhnax Waite



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Realities and Significances, therefore they are of the mysteries of the Kingdom and the meanings of the Kingdom are unlimited. The poetry of the renowned is perused in the material meetings, but thy poetry will forever be read in the Spiritual Meetings. .

When Louise Spencer became Mrs. Waite, 'Abdu'l-Bahá wrote to her: "The relationship, union and concord exist between the two" (husband and wife), "from a physical and spiritual standpoint, that is real Union, therefore everlasting. But if the union is merely from the physical point of view unquestionably it is temporal and at the end separation is inevitable."

Together with Edgar, her husband, Sháhnaz endeavored to fulfil still further ideals in marriage enunciated for them by the Center of God's Covenant: "eternal connection and ideal relationship, spiritual and physical association of thoughts and conceptions of life must exist between them, so that in all the grades of existence and all the worlds of God this union may continue forever and ever for this Real Union is a Splendor of the Love of God. .

The only child of Edgar and Sháhnaz, a daughter, died early in life. Was it not this death that inspired Mrs. Waite to write songs for children, and kept a very tender attitude towards them in her mind? But the marriage of Sháhnaz and Edgar was a partnership of service. Mr. Waite valued the exceptional capacities of his wife as a writer and a Bahá'í teacher and, by his unselfish assumption of many daily tasks in addition to his own work, released her for service in that larger field. Thus the great Bahá'í World Religion was brought to the attention of many souls. Mr. Waite preceded his wife by eight years, going on into the spiritual realms of God in 1931. From the year **1902**, until her receipt, after His passing in **1921**, of three messages from 'Abdu'l-Bahá, which were found in His effects and forwarded to her, Mrs. Waite was able to treasure forty-one missives from that great Spiritual Source. In regard to such productions from 'Abdu'l-Bahá's Pen, He is quoted by Mrs. Waite as explaining:

"Know thou that all the promises of 'Abdu'l-Bahá are true and His instructions

are inspirations of the Holy Spirit and received as suggestions from Bahá'u'lláh. Be assured what I have said will come to pass."

Among such missives received by Sháhnaz are elucidations on music; reincarnation; cremation (the Bahá'í attitude towards same), and, as above in part noted, regarding poetry and marriage.

Sháhnaz had the great bounty not only of being near 'Abdu'l-Bahá in Chicago, in **1912**, when He visited North America, but also of making the pilgrimage to the Most Holy Shrine of Bahá'u'lláh at 'Akká, and to that of the Báb, His wondrous Forerunner- Prophet, on the side of Mount Carmel, at Haifa, Palestine. She made this trip and landed in Palestine in October **1909**, but a year after 'Abdu'l-Bahá was released from the prison of 'Akká by the dethronement of Sulṭán 'Abdu'l-Hamid, in **1908**, when religious prisoners were set free.

As has been noted, 'Abdu'l-Bahá ascended in **1921**. His great Will and Testament was opened and read thereafter in Palestine. This momentous and sacred Will appointed the Guardian, Shoghi Effendi, as Interpreter of the Word of God and head of the Universal House of Justice for life. These two institutions head the Bahá'í Administrative Order, established by both Bahá'u'lláh and 'Abdu'l-Bahá.

Firm in the Covenant, Mrs. Waite faithfully turned to the Guardian, Shoghi Effendi, and the Bahá'í Administration. She and Edgar had moved to Los Angeles, California, from Chicago. She served faithfully on the Spiritual Assembly of that city, when elected by the Bahá'í Community to that office.

Mrs. Waite held membership in many clubs; she belonged to writers' organizations for women. She was very active over a long period.

Among her writings her *Advanced Lessons in the Bahá'í Faith* are approved by both the Guardian and the National Spiritual Assembly and are awaiting publication. Published work of her's includes *Bahá'í Hymns of Peace and Praise, Songs For Children; The Man in the Moon* (a musical fantasy); *Songs of America*. She wrote for *The Star of the West; Bahá'í Magazine; THE BAHÁ'í WORLD*; various magazines;

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and contributed many poems to the *Hollywood Daily Citizen-News*.

Sháhnaz was born in La Crosse, Wisconsin, daughter of James Dunn and Virginia (Moody) Robinson. She received her secular education at a girl's college at Staunton, Virginia.

"Abdu'l-Bahá said to me in 'Akká," wrote Mrs. Waite, "Many have started out upon this journey and never arrived and many have arrived but have never attained to the meeting, but you have attained, and as you are with Me today, so shall you be throughout all the worlds of God." Bahá'is know that where 'Abdu'l-Bahá is there will be the majestic Bahá'u'lláh, likewise the Prophet Muhammad, and the Spirit of God, Jesus Christ, and Moses, likewise all the Prophets and saints of God. As Mrs. Waite wrote of 'Abdu'l-Bahá's promise to her:

"O glorious promise of immortal bliss."

WILLARD P. HATCH.

SORAYA CHAMBERLAIN

(MRS. ISABEL FRASER

CHAMBERLAIN)

Isabel Fraser, later to become Isabel Fraser Chamberlain, and named Soraya Chamberlain by those who loved her, was born in San Francisco, California, March 7th, 1871. "Her parents, Daniel Fraser and Isabella Ross Fraser were Scotch and came to California in the eighteen sixties and were married in San Francisco," according to her brother.

To become a lover of God and thus become a lover of all humanity, realizing mankind as His creation, is a tremendous forward step in the progress of the soul. Mrs. Chamberlain believed implicitly that this requires the help of God through His Manifestations, Who appear successively every 500 to 1,000 years.

After having been graduated from the old Los Angeles Normal School in the class of 1893, Soraya's brother states, "she was a school teacher in various places in California for several years" and then began writing for San Francisco, New York, London and Paris newspapers. It is clear that she was becoming international in her thinking. In 1909, she was ready. According to her friends, Bert and Lillian Randall, it was in that year

that "Ma Longu" gave her the Glad Tidings of the Manifestation of God, Bahá'u'lláh, Founder of the Bahá'í World Religion. "She accepted it at once, but she visited 'Ma Longu' every night for two or three months before she became conversant with it."

The majestic Bahá'u'lláh, still nominally a religious prisoner of the oppressor Sultan 'Abdu'l-Hamid, had passed away in the Mansion of Bahji, a mile or so north-east of 'Akká, Palestine, in 1892. When Soraya Chamberlain attained the joy of "pleasing God and entering His Cause," 'Abdu'l-Bahá, the Perfect Exemplar of the Bahá'í Faith and the Center of Its Covenant, was like a full Moon of Light reflected from Bahá'u'lláh. He had been released from Turkish imprisonment at 'Akká in 1908, had journeyed to Europe and to America in 1912- 1913, and had returned to Ramleh, Egypt, a suburb of Alexandria. There it was that Soraya took her compilation of His talks for His inspection. (This compilation was published in book form under the title *Divine Philosophy of 'Abdu'l-*

Bahá'L) There she was privileged to have many pleasant interviews with Him. There it was that He pointed in the early evening to a star, which she identified as Venus, and told her to be like that star and she would attain to the Kingdom (of God).

A few years later, the Randalls think it was in 1919-20, Soraya visited the Shrine of the Báb, Prophet-Herald of Bahá'u'lláh, on Mount Carmel, and again conversed with 'Abdu'l-Bahá. Her treasured keepsakes were an old-type Edison record of a Supplication by 'Abdu'l-Bahá, hair of both Bahá'u'lláh and 'Abdu'l-Bahá and thirty-three English sovereigns received from the Latter.

In 1921 'Abdu'l-Bahá ascended. Soraya lived through the world-wide grief this caused both Bahá'is and many who did not profess the Faith. She recognized fully the glorious comfort in His Words, as quoted by the First Guardian, Shoghi Effendi, in *The Dispensation of Bahá'u'lláh*, as follows:

'Fear not,' are His ('Abdu'l-Bahá's) reassuring words foreshadowing the rise of the Administrative Order as established by His Will, 'fear not if this Branch be severed from this material world and cast aside its leaves, nay, the leaves thereof shall flourish, for this

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Branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance.' -These words Mrs. Chamberlain accepted.

A happy recollection is one of seeing her taking nine autographed copies of her compilation, one of which she gave to each of the nine members of the Spiritual Assembly of the Bahá'is of Los Angeles, California.

In February, 1939, Isabel Fraser Chamberlain ascended. Miss Clara 'Weir, a Bahá'í of Los Angeles, went to call upon her friend Soraya Chamberlain one day and found her so ill that she was unable to care for herself. Her appearance shocked Miss Weir, who immediately called an ambulance and had Soraya taken to a hospital. In a few days she passed away. Miss 'Weir afterwards wrote of

her: "Mr. Abraham Gump, Art Dealer of San Francisco, has given a donation to the State School for the Blind in Soraya's name. At the time of her death she

was planning to visit Shoghi Effendi. It was her desire to serve the Cause in Scotland. He said that Scotland was the land of Joseph and that the Scotch plaid represented Joseph's coat. It was also her intention to go to India, where she has friends, and to Iran. ... At her brother's request, the body of Soraya Chamberlain was shipped to Oakland, California. Her soul? As to the soul, Bahá'u'lláh has written: "Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the people of the world ... The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds." A cable about Soraya from the Guardian is unavailable.

Soraya Fraser Chamberlain

WILLARD P. HATCH.



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MARIE B. MOORE

This devoted servant of the Faith of Bahá'u'lláh was confirmed after her marriage to the late Clarence Moore who had been one of the small group of believers at Paris some thirty-five years ago and had made pilgrimage to 'Akká while the Master was still imprisoned. For more than twenty years Mrs. Moore was actively associated with the work of the New York Bahá'í community and for more than ten years had contributed invaluable services to the development of the Publishing, and Editorial Committees of the National Spiritual Assembly. A member of the Spiritual Assembly of the New York Bahá'ís for many years, she served that body as Recording Secretary, Treasurer and Historian. In the latter capacity Mrs. Moore gathered together and arranged chronologically a vast amount of material constituting the archives of the local Assembly and covering some forty years of Bahá'í history in the City of the Covenant. For several years, and until compelled by ill health to abandon this activity, she served as Manager of the Publishing Committee. Later she perfected the method of assuring accuracy and uniformity in the publishing of Bahá'í books, more particularly the successive volumes of THE BANAI WORLD.

The other and more incidental services rendered the Faith and her fellow-Bahá'ís by this radiant and steadfast soul were constant and uninterrupted year after year. The entire community of believers could testify to her deeds. Above all, not less important than her administrative and literary achievements, Mrs. Moore manifested a firm and inward calm, a poised justice and unvarying good will, which made her a true witness to the evolving spirit of the Faith of Bahá'u'lláh during the years of ordeal and test which followed the Ascension of 'Abdu'l-Bahá in 1921.

The funeral service held in her honor at the New York Bahá'í Center was significant in that her associates at the School of the Society

for Ethical Culture combined with the Bahá'is in grateful appreciation and sincere personal grief. The annals of the Faith, moreover, are enriched by the following letter written by Shoghi Effendi, the first part

through his Secretary, the balance in his own hand: "It deeply grieved him, however, to hear of the passing away of dear Mrs. Marie Moore, knowing full well the quality of the loss your Committee (i.e., Publishing Committee) has sustained through her untimely departure. Her services, so steadfastly and conscientiously rendered, will ever be remembered with deep gratitude by the friends, and particularly by those like you (this letter was addressed to Mrs. C. R. Wood, Secretary of the Committee) who have had the great pleasure of working so closely with her in the publishing field. . .

"I truly and deeply deplore the passing of our very dear Bahá'í sister, Mrs. Moore. Her splendid spirit, her incessant activities, her magnificent accomplishments, her exemplary fidelity, will be gratefully remembered by the rising generation. I will specially pray for the repose and progress of her soul in the Great Beyond.—Your true and grateful brother, Shoghi."

Finally, we note that of her children, one, Mrs. Emilie Kalantar, has long been an active worker in the Faith and with her husband was among those who first arose to volunteer their services as a pioneer after the Guardian's clarion call was heard in America. Thus dear Marie Moore indirectly continues to serve the Cause she loved so well.

ROBERT S. ABBOTT

THE BAHÁ'Í WORLD records with sorrow the passing of Robert S. Abbott whose membership in the Bahá'í Community of Chicago covered a period of some years during which time, whenever his health permitted, he associated with great sincerity and devotion with the Bahá'í friends and spared no effort to promulgate the Bahá'í Faith, especially the Principle of the Oneness of Humanity, the justice of which he felt so profoundly.

The Chicago Defender, the foremost publication in this country devoted to the interests of the Negro race and to the principles of justice and righteousness has this to say of its beloved and respected editor through the pen of Lucius C. Harper:

The dean of Negro journalism is dead. Even his contemporaries who often doubted the wisdom of his course in life will not deny him that honorable title in death. He

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hewed through the forest of doubt and despair with an honest heart and a determined spirit. He gained victory by fighting uphill, almost all the way He loved life and its vexing problems. Courage for the fray was never lacking.

Robert S. Abbott divided Life into four dynamic words ... Love, Ideals, Faith and Energy. He worked them threadbare on the road to success. He swept aside doubters, scoffers ... padded his ears against the broadcast of "It Can't Be Done," and built an everlasting monument to his long and tiresome labor ... *The Chicago Defender*.

He educated his race to demand their rights as men. He brought them out of the swamps of shackles and discouragement into the promised land of hope and liberty. The South despised him for his courage, and with death threats forbade him to return to the land of his birth. He knew no defeat. Even death to him was a victory over pain.

Robert S. Abbott was a man of one idea, which is all that the brain of any man of action can ever hold. He was not an idle philosopher, and therefore believed he had a mission in the world, and that he must early get at his work, and never rest day or night, till that work should be done. He was the Toussaint L'Ouverture of journalism; not a good type for the peace of the world that thrived under the motto: "Some men up and others down," but a type that here and there, down through the ages has been needful to kindle a flame that should burn the malicious institutions and ancient wrongs in the crucible of a race's awakening wrath.

His early life as a journalist and abolitionist against wrong was one of toil, poverty and hardship. His natural instincts were never warped, or wrinkled or numbed by learning. His mind was strong for the love of his race; his sense of justice keen and his sympathies so deep that they were even able to withstand a higher education. He never lost the common touch; he was a militant defender of the lowly. He believed in his race and in God.

He was not narrow, fanatical and selfish. He was like all men with vision who deeply impress the generation in which they live. Had he been narrow and selfish in his struggle

to lift his race in those days of storm, strife and poverty, he would have asked himself the question: "What's the use?" and the answer would have brought an easy life and a peaceful death.

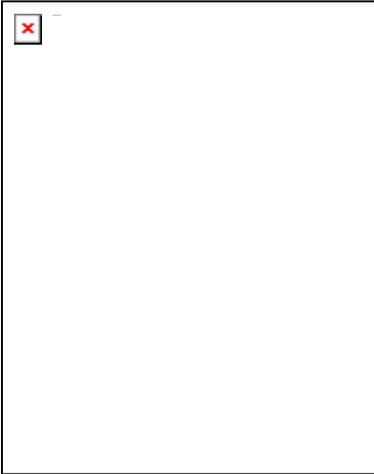
When he sought to raise the black man to the level of the white man, he was branded a radical. The radical of today is the conservative of tomorrow and other martyrs take up the work through other nights, and the dumb and stupid world plants its weary feet upon the slippery sand soaked by the sweat of their brow and the world moves on.

Lucky are the sons of black men when such martyrs and faithful servants to a race as Robert S. Abbott are born upon earth. Above their neglected cradles sing the morning stars and around their humble homes, hushed and expectant, await the early breezes that shall drive away the fog and mist before the rising sun so a race of men, bruised by shackles, can see clear to progress and achieve.

Farewell, "Chief," you have pointed to a star ... may it give light to our weary feet along the pathway to hope as it did to you in your yesteryears of hardships.

The Chicago Defender of March 9th devotes almost its entire issue to the life his—

Robert S. Abbott



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tory of this remarkable man, showing his struggles in the interest of his brothers and paying worthy tribute to the accomplishments and ideals which he had achieved. Describing the services which were performed at the time of his burial it cites the long list of prominent people who gathered to pay homage to Mr. Abbott and mentions among those who officiated in the service Mr. Albert Windust, chairman of the Spiritual Assembly of the Bahá'is of Chicago, of which Bahá'í Community Mr. Abbott was a member.

MRS. MARGARET CAMPBELL

Mrs. Margaret Campbell, Secretary of the Spiritual Assembly of the Bahá'is of Los Angeles, California, was born March 24th, 1882, at St. Louis, Missouri. She died at a time estimated to have been before dawn on Monday, June 26th, 1939, having been killed in her room in a Hollywood boarding house.

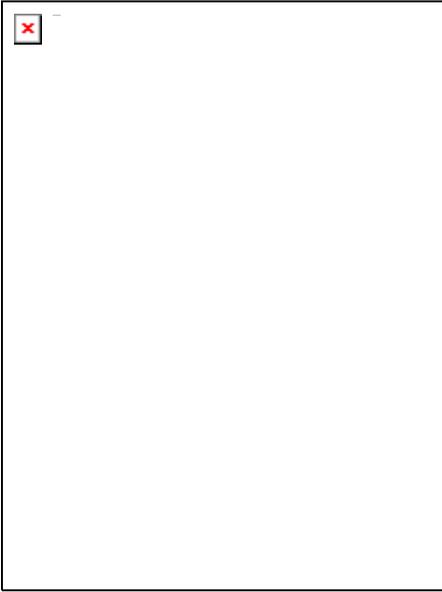
Mrs. Campbell lived in Hollywood, legally

a part of the city of Los Angeles. Because of the startling tragedy of her death, and because she was the secretary of the Spiritual Assembly of the local Bahá'í Community, the name of the Bahá'í Faith was blazoned and broadcast throughout the country.

In the effort of some of the reporters to create the bizarre and the extraordinary to add interest to their articles, there was considerable misrepresentation of the worldwide religion of Bahá'u'lláh. This misstatement of news gave way almost at once in at least one afternoon paper, the *Los Angeles Evening Herald and Express*, to a printing of the true facts in regard to the Bahá'í Faith, as furnished by the local Bahá'í Spiritual Assembly.

The funeral of Mrs. Campbell was conducted by the Troupers, an actors' organization to which Mrs. Campbell belonged, in connection with the Spiritual Assembly of the Bahá'is of Los Angeles. The funeral parlors were crowded with people. Later a man going from the services, was overheard

Mrs. Margaret Campbell



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on the street-car speaking to those with him. He intimated, it is said, that he had attended the funeral expecting to hear or see something peculiar (probably in the way of ritual), but insisted that he had never before learned so much about religion in so short a time, as he had learned in listening to the Bahá'í services. These have little of set form, as the Bahá'í Faith has no ecclesiastical order. "O SON OF MAN!" writes Bahá'u'lláh as the speaking Mirror of the Word of God for this age, "My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy....

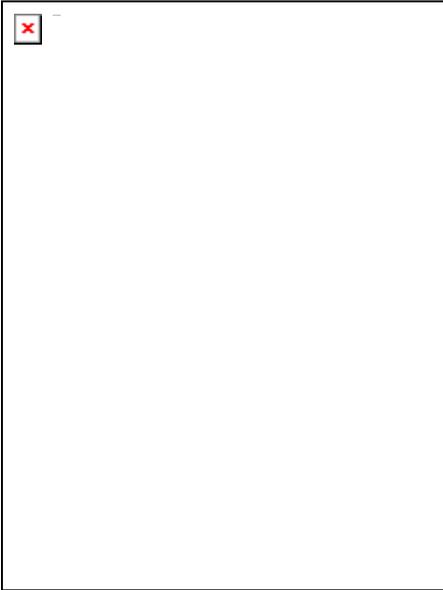
Again He writes, "O SON OF THE SUPREME! I have made death a messenger of joy to thee. Wherefore dost thou grieve? From the hour of her death until her body was discovered by her landlady in the evening of the day following, Mrs. Campbell's sudden fulfillment of the above verses was unknown to the Bahá'í friends. It was, in

fact, due to the insistence of the Bahá'ís of nearby Huntington Park, who were trying to reach Mrs. Campbell by telephone, that her death was discovered.

Mrs. Campbell had apparently died without a struggle and at once. It is doubtful if she suffered any pain. Suddenly, and completely unawares, she was transferred in spirit to another world. She died at a time when she had reached the height of her endeavors to serve the glorious world religion of Bahá'u'lláh, as heralded by the Báb. That very night she had returned home from having conducted a course for those interested in the Bahá'í Faith. Behind her had unrolled twenty-seven years of acquaintance with the religion of God as unfolding for this era of the "coming of age of humanity." She had first heard of the Cause in St. Louis, Mo., in 1912.

As secretary of the Spiritual Assembly of the Bahá'ís of Los Angeles, California, a very active and rapidly expanding Bahá'í Community, Mrs. Campbell was busy indeed

Howard M. Kinney



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with her official correspondence and other administrative duties for the Faith. This service she rejoiced in, and for it had expressed her gratitude.

Mrs. Caroline Stafford, now of Los Angeles, founded the "United Mothers' World Peace Movement, Inc.," in 1934. When she held meetings in Los Angeles, she, as a friend of Mrs. Campbell's, invited her and other Bahá'ís to address audiences on the subject of their Faith. She asked them also to take a prominent part on the program in what was to be the culminating success for her organization, namely, the Conference it held at the Ambassador Hotel, in Los Angeles, November 7-15, 1937. Many of the audience must have realized that the Bahá'í principles were the *sine qua non* of world peace.

Mrs. Campbell took an active part in local Bahá'í radio broadcasting, being acquainted with the teacher of this art in the City College night school, and attending there with the members of the Bahá'í class who were preparing to broadcast, many for the first time, publicly.

Mrs. Campbell at all times made all of her capacities available for the service of the Bahá'í Faith. She also made opportunities for others to speak.

But a few days before her death, Mrs. Campbell had had the pleasure of receiving an answer from the sacred Guardian, Shoghi Effendi, to a communication signed by many Los Angeles Bahá'ís at a Bahá'í Feast and forwarded to him through her, as an expression of their loyal devotion. In this answer, through the Guardian's secretary, Mrs. Campbell had been mentioned in terms of spiritual love.

Not many months before that, Mrs. Campbell had been made radiant by receiving most unexpectedly, as she said, from the Guardian, a Bahá'í rosary which had once belonged to the "Most Exalted Leaf," to whose memory she was greatly attached.

Mrs. Campbell certainly demonstrated by her strenuous work for the Bahá'í Faith, both her belief in its divine Principles, and her confidence in their unique power gradually to transform both herself and others to a greater nearness to God. "Is not this the very essence of their purpose for the mdi-

vidual?" she might well ask, and add, "To the world they will bring eventually an enduring peace."

It seems clear that Margaret Campbell would wish to tell her friends not to grieve; that all is well with her; and, likewise, would urge them to redoubled efforts for the New World Order, Divine in origin and nature, which is so steadily evolving at the present time from that Administrative Order which the Bahá'í World Religion upholds. She would feel this to be their best tribute to their friendship for her. And as the watchword for their ever-growing unity, would not Margaret Campbell recall to the friends the Words of Bahá'u'lláh: "O BRETHREN!

"Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again."

WILLARD P. HATCH.

HOWARD M. KINNEY

Howard Martindale Kinney was born in New York City February 28, 1905, and died October 14, 1938; thus he lived thirty- three years as a follower of Bahá'u'lláh, for he was born a Bahá'í.

In 1909 he made the visit to 'Akki and

Haifa with his father and mother, Mr. and Mrs. Edward B. Kinney, and his brother Sanford. Other pilgrims in the party were Miss Juliet Thompson and Mrs. Alice Bedee. During this visit 'Abdu'l-Bahí gave a new name to every member of the Kinney family, and of the children He said to the parents, "They are My children, not yours." 'Abdu'l-Bahá gave His name to Howard Kinney, calling him 'Abdu'l-Bahá. He was educated at Trinity School in New York, and at the age of eighteen he went into business with his father. A few years later he married.

MARGARET KLEBS

Miss Margaret Klebs was born in Prussia, June 22, 1862. She belonged to a distinguished and cultured German family. During her younger years of development and

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training she always expressed a desire for independence, and after completing her education she decided to make her own living. Very soon thereafter Miss Klebs journeyed to the United States and became a naturalized American citizen. As a young and talented vocal teacher (having studied for some years with the best masters of music in Europe) her recognized ability and rare gift of teaching won for her great success in her profession.

She first heard of the Bahá'í Message from Miss Sarah Farmer, the founder of Green Acre, where the Bahá'í Summer colony is located. It was Miss Klebs' privilege to be constantly associated with Miss Farmer in the early days of the founding of the Faith in that Center. The years that passed did not bring unmindfulness; on the contrary Miss Klebs never failed to value this association and to speak of it with great tenderness.

For many successive years Miss Klebs returned to Green Acre to spend the summer after the strenuous work of the winter in Augusta, Georgia. It is impossible to forget the picture of her, year after year, as she served the lowly and the renowned in her simple, almost primitive, little cottage in Green Acre. The material and spiritual Feasts held there will ever be remembered by those who were fortunate enough to participate and who sensed the fineness of her spirit, her pure spirit, her generous spirit.

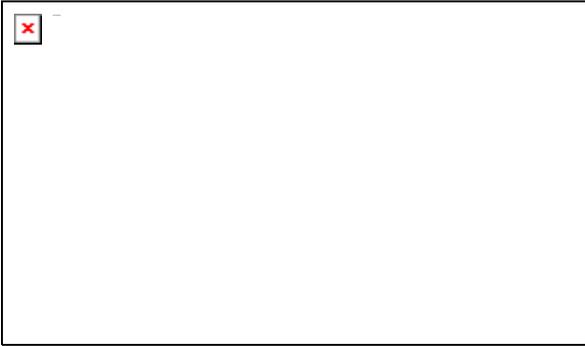
In both places, in her winter home in Georgia and in Green Acre, she served the Cause of Bahá'u'lláh faithfully. She was the first Bahá'í in Augusta, the first to proclaim the Bahí'í Teachings in that city, both in private and before the public, often arranging public and group meetings for the traveling teachers. She was widely known, having spread the Bahá'í Message in the city and to distinguished visitors to the city. Many very beautiful spiritual gatherings were held in her studio. A harvest, we believe, will be gathered from the seeds of Truth she has sown, for she served generously and selflessly.

During the years when her income was commensurate with her ability, her "earning years," she gave joyously and liberally to the Bahá'í Cause, for she lived in and for this Faith, and she gave her heart and soul to it and remained firm and steadfast to the end.

Through the last years of her life she suffered intensely, indeed her trials and difficulties were almost beyond endurance. They attested, however, to her nearness to the Realities, for she became a truly "ripened soul"; ripened by the Holy Spirit.

Not by words but by deeds do we measure the worth of a soul. Miss Klebs never spoke of her charities, she never heralded her magnificent and generous services to those in distress, she never spoke of her "works" performed in the Cause of Bahá'í Th

last resting place of Margaret Klebs, Sunset Cemetery, North Augusta, S. C.



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u'lláh, but some of us know how at all times she lived very simply, and that during late years when her income was so greatly reduced because of general economic conditions, she sacrificed every personal comfort, that even under these conditions she might still serve the Cause she loved so devotedly. Those who knew her well can testify to her sincerity and loyalty.

Radiantly happy must have been her free spirit when she passed into the life eternal January 9, 1939. Mrs. J. N. Jackson, mother of Daisy Moore Jackson (Miss Klebs' first student of voice and her first Bahá'í child) gave her a beautiful resting place in Sunset Cemetery, North Augusta, the Spiritual Assembly arranged the funeral and services and the Green Acre Bahá'is gave the blanket of flowers which covered her coffin.

To a Bahá'í who had lost a relative, 'Abdu'l-Bahá said: "The dress was destroyed, but the one who wore the dress is living.

It is certain that if any bird flies from

an empty desert to a rose-garden, he finds there his real happiness."

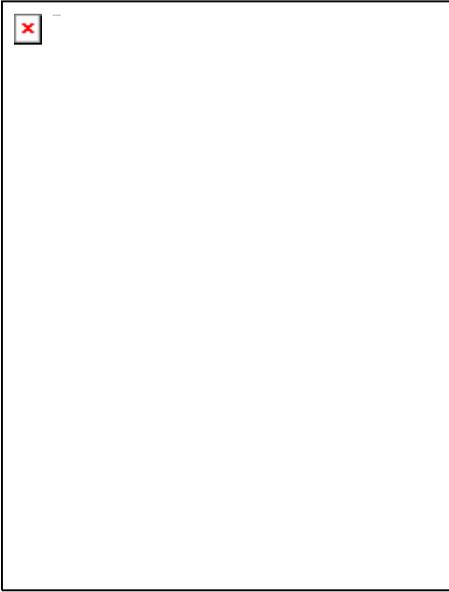
MARIAM HANEY.

JOSEPH G. BRAY

Joseph Grandin Bray passed from service in this life on a joyful anniversary, May 23, 1939, in San Francisco, having surmounted for two years a physical illness which, the more intensely it attacked, seemed but to redouble his perseverance and optimism in teaching. His was a spirit which steadfastly mounted to its zenith, until in the last earthly months it demonstrated beyond question of doubt the absolute triumph of effort, faithfulness, and long-sustained devotion to God.

Mr. Bray was born in Los Angeles on October 6, 1887. From his earliest years he evinced an eagerness for knowledge which neither the disappointment at having to forego university, nor the pressure of commercial pursuits could ever quench. He had a keen appreciation of the arts, especially of

Joseph G. Bray



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literature and music, was lively in his interest in contemporary trends of thought, and carried the deepest concern for the activities and fate of his brothers, whom he conceived as the entire human race.

Although a Presbyterian, Mr. Bray was never orthodox. In 1911 he first heard and accepted almost at once the Bahá'í Teachings, from Miss Ramona Allen to whom he was married in 1916. During those years he met 'Abdu'l-Bahí in San Francisco, attended the meetings in the Goodall home, and after his marriage, with his wife gathered a group of their young friends for frequent study groups and Feasts. During the arrangements for the International Bahá'í Congress at the Panama-Pacific Exposition in 1915, he contributed notably through his professional experience in printing and publishing, by preparing the handsome programs for that occasion. In the next decade he shared in administrative development, was three times elected to the Local Spiritual Assembly of San Francisco (from 1923 to 1927), served as its corresponding secretary and on Publicity and Service Committees. He participated also in the pioneer days of the Summer School at Geyserville, as a teacher in his later years, as a student always whose enthusiasm and gay good fellowship, in the memory of others present, can never be dissociated from Geyserville history.

All of this was preparatory, however. The key to undeviating effort and service he did not discover until middle life when, after the dissolution of a second marriage to Mrs. Lou Kenton and certain harassing business difficulties, his attention was caught and focused upon the teaching needs so forcibly proclaimed by Shoghi Effendi.

From 1934 he was constantly engaged in teaching, informally among his friends and professional associates, consistently in fireside groups, in pioneer areas throughout California, and as an untiring Committee worker. He was chairman of the San Francisco Teaching Committee for three years, of the Extension Committee for two years, and was member of the Regional Teaching Committee from 1937-39. Under his chairmanship and through great personal tenacity and sacrifice, extension work was systematically organized in San Jose, Palo Alto, Sacramento

and San Rafael, resulting in the formation of the Sacramento Local Spiritual Assembly, April 21, 1938. In that same year he spoke on a teaching circuit of the San Joaquin Valley.

His last endeavor, and one of the most strenuous, was to arrange a Regional Conference in Sacramento in the spring of 1939, which, meeting in the very room consecrated by 'Abdu'l-Bahá's presence more than twenty-five years earlier, seemed to achieve again the radiance of His person and the high realization of Bahá'í promise for a stricken world.

That he did complete this work despite mortal illness, in the city associated with his young manhood, his first participation in the Cause at the time of 'Abdu'l-Bahá's visit, and his most intensive labor on its behalf, was surely a gift bestowed by Bahá'u'lláh upon one who was faithful.

Joseph Bray passed away at the age of fifty-two, leaving two children, Barbara and Allen. He was buried as a Bahá'í at Cypress Lawn, just south of San Francisco. His spirit is not forgotten by those whom he taught with such kindly wisdom, nor by those whom he encouraged that they might also teach. "Blessed is the man that bath turned his face

towards God, and walked steadfastly in His love, until his soul bath winged its flight unto God, the Sovereign Lord of all, the Most Powerful, the Ever- Forgiving, the All-Merciful.”

M. H. (MARION HOLLEy).

GEORGIE BROWN WILES

September 2, 1899—July 20, 1939

Mrs. Georgie Brown Wiles was born near Nashville, Tennessee. Her family had always been leaders in the community, and had taken an active part in the Methodist Church.

After receiving the usual school training, she took advanced work and prepared herself for the teaching profession. She attended at various times Martin College, State Teacher’s College and Peabody College, all in the State of Tennessee.

In 1923 she was married to Mr. J. S. Wiles of Nashville. They had one son, Joseph, who now at the age of fifteen years, considers

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himself a Bahá’i, and who has expressed the intention of becoming a member of the Bahá’i Community when he has reached the age of twenty-one.

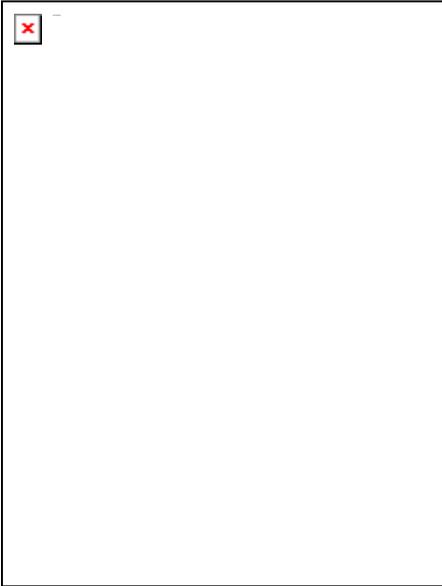
Three times the opportunity for learning of the Bahá’i Teachings knocked at the door of Mrs. Wiles’ consciousness. It was not until the summer of 1930, however, when her niece, Mrs. Evelyn Bivins, asked her to go to the Bahá’i Summer School at Green Acre, Eliot, Maine, that she really listened and knew that we were living in a New Age, a New Dispensation.

Her stay in Green Acre was the most momentous period of her life for here she started to travel the Path paved by Bahá’u’lláh. At her first Bahá’i meeting in this wonderful Center she had a most unusual experience, one which made a profound impression on both mind and heart for she, a southern white woman, was introduced to the speaker, and this speaker was a colored man. “Gracious, we are from the south,” she thought, and was unsuccessful

in her effort to conceal her confusion. Naturally she had known well many colored persons and regarded many with fondness, and respect, but never before had she met one who was well educated. Of the splendid and interesting lesson the speaker was giving, she did not hear very much, but was cross- questioning herself on the racial traditions handed down to her. She asked herself finally in what way she could consider herself superior for she could see the speaker had a trained mind, he was refined and a gentleman, and probably, she thought, “he is more willing to serve God than I am.” Thoroughly humbled, after the lesson she tried to make amends for her attitude, and asked permission to drive this speaker home in her car and stopped to talk about the Bahá’i Cause. For the rest of her life Mrs. Wiles tried to mend the breach between the races and to put into practice the principle of the Oneness of Mankind, one of the fundamental teachings of the Bahá’i Cause.

She was open-minded and searching for

Georgie Brown Wiles



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Truth, and while in Green Acre accepted the Bahā'í Teachings, became a confirmed believer and attended her first Bahá'í Unity Feast.

When she returned to her home in Nashville, Tennessee, she started immediately to teach the Bahá'í Cause and to share all that she had gathered. She was among the first active Bahá'is in that city and her name will always be associated with its Bahá'í history. However, she remained there only for short periods at different times for she traveled throughout the south, stopping in various centers particularly in Florida where she spent much time in teaching and serving the Bahá'í Cause in every way possible. Each year she traveled back and forth from the north to the south, and from the south to the north, covering miles of territory and scattering the seeds of the Bahá'í Message far and wide. She always stood firmly for her Faith no matter how severe the criticism or ridicule. Later she heard of the newly organized

Bahá'í Summer School at Louhelen Ranch in Michigan and was so overjoyed that she and her son traveled there and were the first guests of the first session, and they attended every summer thereafter until her death.

The nine years of her Bahá'í life—from 1930 until she passed to the life eternal, the life of light and happiness, in 1939—were years of beautiful Bahá'í service. She devoted herself and all she had to the Cause of Bahá'u'lláh, and might well be classed with the successful and confirmed Bahá'í traveling teachers.

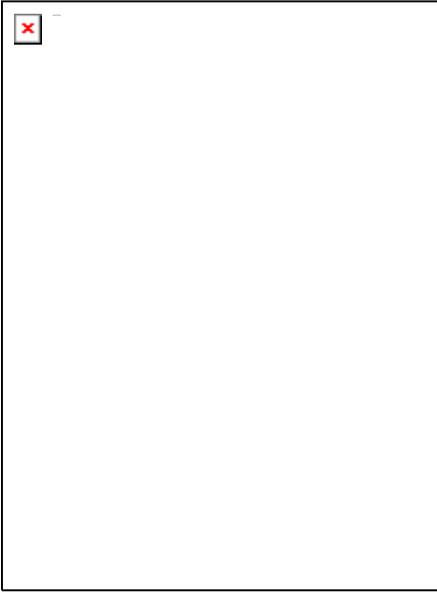
Bahá'u'lláh's teaching that "Whoso hath been re-born in this Day, shall never die," is indeed a precious promise and most comforting. "Verily, we are God's and to Him shall we return." **MAR5AM HANEY.**

GRACE KRUG

Grace Krug first heard of the Bahá'í Revelation about 1904 or 1905. Immediately attracted by the Teachings, she eagerly studied the meagre writings available at that

: .i::

Grace Krug



THE BAHÁ'Í WORLD

time. Only a few years later, while feasting on the splendours of an Alpine sunrise during a mountain ascent in the Tyrolean Alps, did the Splendour of the Sun of Truth also dawn upon her. From that moment on, her zeal in studying and her enthusiasm in spreading the Glad Tidings knew no limits. The violent opposition of her husband only spurred her to greater efforts. That Dr. Florian Krug, who eventually became a confirmed Bahá'í, should have been the one to close, with loving tenderness, the eyelids of 'Abdu'l-Bahá at the time of His passing, is eloquent proof of her unflinching steadfastness and of the confirmations bestowed upon those who stand firm.

Hardly a week passed in those early days without a Bahá'í meeting of some sort in her home. Teachers too numerous to mention spread the Glad Tidings to the large gatherings she brought together for that purpose.

During 'Abdu'l-Bahá's visit to America in 1912 she drank deeply of the Divine Outpourings available to the thirsty in that bountiful day. It was on June 2, 1912, after speaking in her home, that 'Abdu'l-Bahí summoned Carl Krug to ride home with Him. Seated in the taxicab, He instructed Carl to write what He was about to say. Then 'Abdu'l-Bahá said: "You must be very grateful to your mother—you must appreciate her greatly—you do not realize her station now or what a great honor she has bestowed on your household. She will be one of the famous women of America. You must appreciate and love her very much. All will know of her servitude."

After 'Abdu'l-Bahá's departure her teaching activities took on even a greater zeal, if that were possible.

In 1920 came the long-awaited opportunity to visit 'Abdu'l-Bahā in Haifa, Palestine. Together with her husband, Dr. Krug, she escorted a large party of friends to that Holy Spot. A year in Europe, and then another visit to 'Abdu'l-Rahá, in 1921, shortly before His passing. As though in preparation of what He knew was to come, the Master showered love and attention on both Grace Krug and her husband. After that tragic event of November 28, 1921, she made a flying trip back to America to bring

photographs of the funeral and excerpts of the Master's Will.

Soon she traveled to Europe again where her husband's failing health called. Shortly after His passing, she returned to America to once more take an active part in the teaching work of the New York City and Tea-neck, New Jersey, Bahá'í Communities. It can be truly said that her entire life was now devoted to serving the Cause.

Gradually her own health failed, forcing her increasing retirement at Chester, New York. Her visits to New York City and Tea-neck became fewer. Her faithful companion, Anne Fockke, who had returned from Europe with her, spared no effort, but she failed steadily, until, by the summer of 1939, she was a completely bedridden invalid.

At about 9:30 in the evening of Saturday, December 30, 1939, a Divine Wisdom ended the earthly activities of a teaching career that only future years will accurately assay.

Bahá'u'lláh said: "I have made death to thee as glad tidings. ... Every soul that walketh humbly with its God, in this Day, and cleaveth unto Him, shall find itself invested with the honor and glory of all goodly names and stations."

WILLIAM M. MILLER

Mr. William M. Miller was born in Glasgow, Scotland, in 1875, and in 1909 emigrated with his wife and family of three children to Western Australia.

He spent the first fifteen years there in doing pioneer work on the land in the South West. In 1913, a fourth child was born there, and his eldest daughter died at the age of eighteen in 1922.

After varied experiences of bush life, he found it necessary on account of the children's education to come to town. He was fortunate in finding employment with a firm in Perth in the same line of business he had followed in Glasgow, which he still held at his death.

A few weeks before leaving for the city, I had a letter from my nephew in Scotland in which he mentioned having recently met Dr. John Esslemont, and recalled him to my memory. In the course of the letter he

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William M. Miller

Pioneer Bahá'í, Perth, Australia. Ascended to

Abhá Kingdom, Oct. 23, 1939.

mentioned that "John" had now become a Bahá'í, and was anxious for him to study the Teachings. As there was a connection by marriage between the Esslemont family and my nephew's father, the two young men were very friendly. I also had met Dr. John several times before I left Scotland in my childhood. That letter seemed quite an ordinary one, yet it was the pivot on which later events turned the whole course of the lives of my husband, self and family.

Always searching for Truth, Mr. Miller had passed from the teaching of the Baptist Church, in which he was brought up, to wider fields of investigation, and when quite young read books on all religions and cults. He quite grieved his parents by casting off the trammels of orthodox religion, and really in his heart had accepted the oneness of mankind before he ever heard the word "Bahá'í."

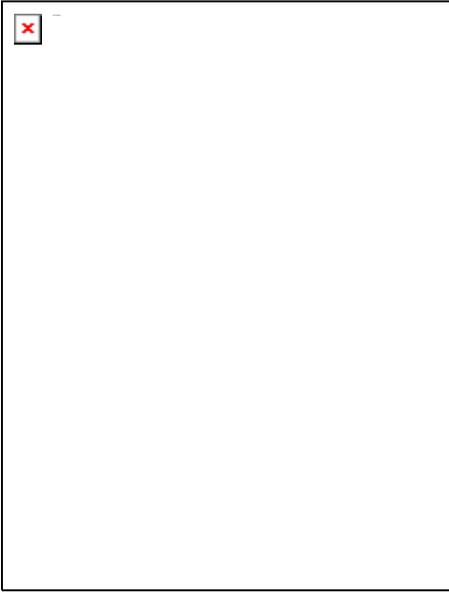
On the very first Sunday after our arrival in Perth, my husband picked up the local paper to scan the Church notices, and was much surprised to see an announcement of a Bahá'í meeting in Perth. Remembering the name from my nephew's letter, he suggested that we go and investigate for ourselves.

We went, and there for the first time came in contact with those wonderful pioneers of the Cause, Mr. and Mrs. Hyde Dunn. This was very soon after their first arrival in Western Australia. They were then accompanied by Miss Effie Baher, and later Miss Martha Root joined them on her arrival from China.

At the end of the meeting, Mr. Dunn asked any who cared to enquire into the Teachings to come and looh at the literature on the table, and my husband and I went forward. The first noticeable book in front of me was *Bahá'u'llah and the New*

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THE BAHÁ'Í WORLD

An old and prominent believer of Egypt who served the Cause in the country of his adoption for many years. He was originally from Shiráz, Iran. His death will deprive his fellow-believers of a most able and devoted co-worker.

Era by Dr. J. E. Esslemont. Mr. Dunn was standing close to me and I turned to him and said, "Did you know Dr. Esslemont? I knew him when he was a boy." Mr. Dunn replied, "No, I never met him, but oh, how I love him." He clasped our hands, and called his wife, and his dear sweet love thrilled us through and through. You can guess how we talked, and I told him of my nephew's letter which had really been the cause of our coming. Indeed "blessed are they who follow Guidance" for had we not been guided straight to the Light of Bahá'u'lláh? My husband was a member of the first Spiritual Assembly formed in Perth, V. A. Ever since, he has striven to further the Cause of Bahá'u'lláh by every means in his power; in his

home and in his daily work, he lived the life, and made his home a haven to people of any race, class or creed, who needed a helping hand which he had means to give.

In January last, Mr. Miller had the honor of presiding at Miss Martha Root's last lecture in Perth. At the end, when thanking him, she turned her sweet face to his and said, "We may not meet again till we meet in the Abhá Kingdom." We did not think then the meeting was so close.

Our beloved Martha passed on September 28th, and Mr. Miller very suddenly after an hour's illness on October 23rd, 1939.

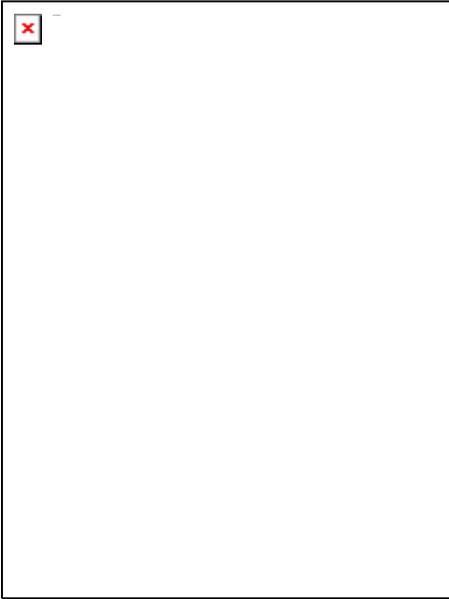
"I have made death a messenger of joy to thee.

Wherefore dost thou grieve?"

ANNIE O. MSLER

Abu'l-Qásim Gulastáníh

Died in Cairo, July 10th, 1939



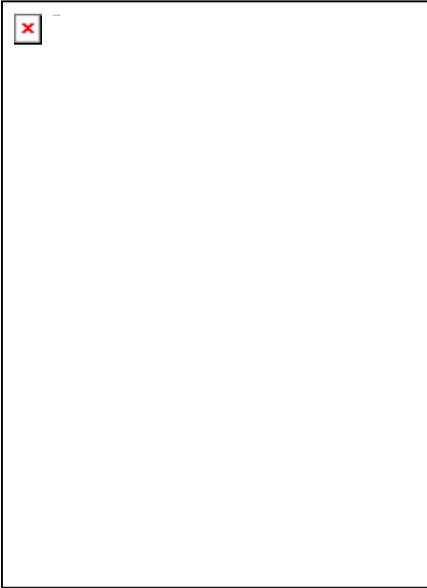
IN MEMORIAM

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One of the oldest Bahá'is of Haifa, he suffered a tragic death at the time of the disturbances in Palestine, falling an innocent victim to the political strife rife in that country during 1938 and 1939. On his way home one day he was passing the gate of the house of 'Abdu'l-Bahá when he noticed a party of the militia pursuing a fleeing man. Being aged and helpless and so close to the garden of his beloved Master's home, he thought to take refuge there and unwisely began to run towards the entrance, but the militia, having no way of knowing he was not the fellow of the terrorist they were pursuing, shot them both down, so that he died at the entrance to that home he had entered so many times as a faithful and welcome believer.

Habib Miskar

Killed in Haifa, March 6th, 1939



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THE BAHÁ'L WORLD

MUAMMAD SULAYMAN

The death of Muammad Sulaymân of Ismâ'iliyyih, who was a prominent member of the Faith in Egypt, marked a step forward in the relation of the Bahá'í Community to the Egyptian Government. He left instructions that he was to be buried as a Bahá'í, not as a Moslem, and after the Bahá'í ceremony had been held and the family and friends of the deceased wished to inter him in the cemetery—the only cemetery being the Moslem one—they were met by the flat refusal of the Muammadan priests to permit the interment of a Bahá'í in Moslem ground. This refusal, while **it** marked the recognition by the Moslem clergy of the Bahá'í Faith as a religion independent and quite distinct from that of the Muhammadan, caused the Bahá'ís the greatest distress and inconvenience. Where else could the dead man be buried? In the meantime angry crowds began to gather about the funeral cortege and the danger of riots became so great that the police had

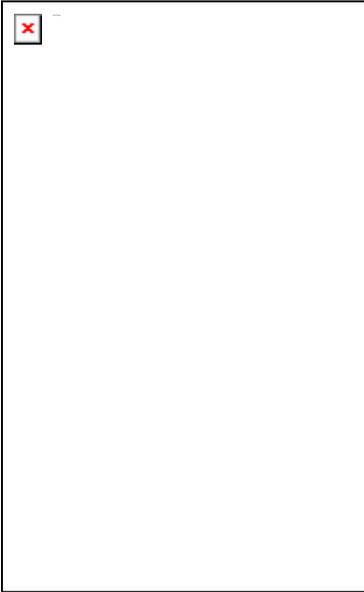
to rescue the body and return **it** to the house of the deceased. However, the populace, aroused by their clergy, continued to mill around the house, and **it** was impossible to remove the dead man to any cemetery for burial. Time becoming pressing, the police were at last forced, in the night, unescorted, to remove the body to the borders of the desert and inter **it** in the wilderness. The humiliation that the remains of this devoted Bahá'í was subjected to has proved the means for further exalting his Faith, as the National Assembly of the Bahá'ís of Egypt have made an appeal to the Government to grant Bahá'ís a separate burial ground, thus recognizing them as a distinct religion entitled to their own ceremonies and institutions.

ISMA'IL-AQA

The Gardener of 'Abdu'l-Bahá, Died
in Haifa, **1939**

This old and faithful gardener for more than forty years offered his services to the

Mukiammad Sulaymán



IN MEMORIAM

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Bahá'i Faith in Haifa. He tended, the latter part of his life, the garden of tAbdu'l-Bahā, and his tremendous devotion to the Master attracted His love and confidence. In "The Passing of 'Abdu'l-Bahá" the few last conversations the Master held with this old and trusted servant are recorded, as well as the attempt which, after the death of his beloved 'Abdu'l-Bahá, Ismá'il-Aqá made upon his own life: "It was Ismá'il-Aqá who had been the Master's gardener for well nigh thirty years who, in the first week after his bereavement, driven by hopeless grief, quietly disposed of all his belongings, made his will, went to the Master's sister and craved her pardon for any misdeeds he had committed. He then delivered the key of the garden to a trusted servant of the Household and, taking with him means whereby to end his life at his beloved Master's Tomb, walked up the Mountain to

that sacred place, three times circled round **it** and would have succeeded in taking his life had **it** not been for the opportune arrival of a friend, who reached him in time to prevent the accomplishment of his tragic intention." He had, however, seriously cut his throat and very narrowly escaped death. He had left his home in Sisán, Iran, to journey to the Holy Land and spend his life in service to his Faith.

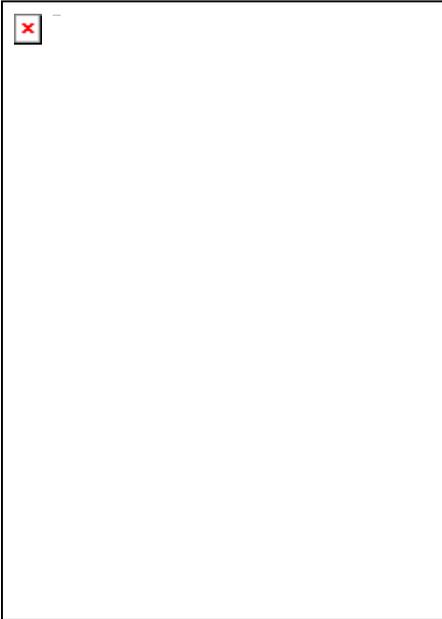
'ABDU'L-HUSAYN IQBAL

Died Paris, France, February 9th, 1940

A son of the well known Bahá'i of the near East. usayn Iqbál, and nephew of the equally well known Bahá'i of the 'West, Dr. Zia Baghdádi, died recently from an accident whilst serving the Faith in France. His active support will be greatly missed by his fellow Bahá'is in that country.

Ismá'il-Aqá

The Gardener of 'Abdu'l-Bahá



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THE BAHA'I WORLD

APRIL, 1938—APRIL, 1940

IN MEMORIAM

Death pro Jfereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conƒ erreth the gift of everlasting life.

—BAHA'U'LLAH.

Mrs. Laura L. Drum, Washington, D. C.
Mrs. Elizabeth Stein, Lima, Ohio.
Mr. J. B. Gordon Hall, Fernandina, Florida.
Mr. James Coe, former member, Racine, Wisconsin.
Mrs. Hanna Matthisen, Chicago, Ill.
Mrs. Rosa V. Winterburn, Ventura, Calif.
Mrs. Grace Ober, Beverly, Mass.
Mrs. Evelyn Kamerzel, New Haven, Conn.
Mrs. Mathilde Gale, Chicago, Ill.
Mrs. Blanche Alonzo, New York, N. Y.
Mr. William H. Winn, Toronto, Canada.
Mrs. Ellah Agnes Rice-Wray, Los Angeles, Calif.
Mrs. Mabel Jennings, Seattle, Wash.

Mrs. Carol Johnson, Cleveland, Ohio.
Mrs. Ella Filkins, Cleveland, Ohio.
Mr. Charles Johnson, Mauston, Wisconsin.
Miss Dorothy A. Fleu, St. Paul, Minn.
Mr. Frank J. Phelps, Washington, D. C.
Mr. Howard Kinney, New York, N. Y.
Mr. George S. Hopper, Washington, D. C.
Mr. John L. Shonts, Milwaukee, Wis.
Mr. Charles Walline, Kenosha, Wis.

Mrs. Emma Lindstrom, Kenosha, Wis.
Mr. B. Frank Bierly, Seattle, Wash.
Mr. Mark Grass, Omaha, Neb.
Mr. Edward Angell, Atlanta, Mich.
Mrs. Nettie L. Napier, Nashville, Tenn.
Mrs. E. B. Zimmermann, Milwaukee, Wis.

‘Abdu’l-usayn Iqbál



IN MEMORIAM

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Mrs. Anna Eliza Ripley, Milwaukee, Wis.
Mr. J. F. Blazek, Sr., San Francisco, Calif.
Miss Margaret Klebs, Augusta, Ga.
Miss Frances Starr, Santa Barbara, Calif.
Mrs. Isabel Chamberlain, Oakland, Calif.
Mrs. Charlotte Dixon, Washington, D. C.
Mrs. Alletta B. Martin, Long Beach, Calif.
Mrs. Olga Niemeier, Milwaukee, Wis.
Mr. Otto Heyden, Green Bay, Wis.
Mr. Otto Schneekloth, Muskegon, Mich.
Mrs. Molly Mosber, Foster, Quebec, Can.
Mrs. Janette Niles, Miami, Florida.
Mrs. Gladys Eldora Husted, Muskegon, Michigan.
Mrs. Nellie King, Teaneck, N. J.
Mr. Greenville Talbott, New York, N. Y.
Mrs. Marion L. Vernon, Jacksonville, Florida.
Mrs. Corinne Westerman, Peoria, Ill.
Mrs. Elma Miessler, Lima, Ohio.
Mrs. Cora Lyon Houston-Brown, San Antonio, Texas.
Mr. Will C. Allen, Berkeley, Calif.
Mr. Omar Wolfe, Racine, Wis.

Mr. Mathew A. White, Phoenix, Arizona.
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Mr. Henry Grasmere, Montclair, N. J.
Mrs. Shahnaz Waite, Los Angeles, Calif.
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Mr. Joseph G. Bray, San Francisco, Calif.
Mrs. Margaret Campbell, Los Angeles, Calif.
Miss Lillian James, Chicago, Ill.
Mrs. Georgie Wiles, Nashville, Tenn.
Mrs. Walter Covington, New York, N. Y.
Mr. William Patzer, Waterbury, Conn.
Dr. William Young Allen, Berkeley, Calif.
Miss Martha L. Root, Honolulu, H. T.

Mr. George Burbank, Flint, Mich.
Mrs. Pauline Hannen, Cabin John, Md.
Mrs. Carrie C. Peterson, Lead, S. Dak.
Mrs. J. H. Thurber, Dexter, Mich.
Mrs. J. O. Whicker, Barston, Calif.
Mrs. Carol Falin, Jacksonville, Ill.
Mrs. Charles Davies, Jacksonville, Ill.
Mrs. Gertrude Christine, Louisville, Ky.
Mr. Clarence Cline, Glendale, Calif.
Mr. Hans Silver, Racine, Wisconsin
Mr. C. Joe Wallace, Denver, Colorado
Mr. John Landus, Chicago, Illinois
Mrs. Ada C. Divine, Ithaca, N. Y.
Mr. Jim Stone, Fernandina, Fla.
Mrs. Mary B. Martin, Cleveland, Ohio
Dr. Jeanette Matilsky, Portland, Ore.
Mrs. May Ruth Graham, Circleville, Ohio.
Mrs. Mabel Hune, Cincinnati, Ohio.
Mrs. Sutherland Maxwell, Montreal, Canada
Miss Julia Threlkeld, Los Angeles, Calif.
Mrs. Florence Price, Colorado Springs, Cob.
Mr. Robert S. Abbott, Chicago, Ill.
Mrs. Janet French, Montreal, Canada
Mrs. Alfredo Warsaw, Washington, D. C.
Mr. Charles Matthews, Seattle, Wash.
Mrs. Myron Potter, Cleveland, Ohio
Mr. Lester J. Kaley, Binghamton, N. Y.
Mr. Walter L. Bacon, Jacksonville, Fla.
Mrs. Harry Prutting, Brooklyn, N. Y.
Mrs. Grace Krug, New York, N. Y.
Mrs. Lura Ackerman, Montclair, N. J.
Mr. Magnus Poulson, Racine, Wisconsin
Mrs. Cora Reed, Lansing, Mich.
Mrs. Fannie Gadson Tombs, Augusta, Ga.
Dr. Elizabeth Ambrose, Washington, D. C.
Dr. Clara Sterling, Chicago, Ill.
Mr. J. H. Pacquin, San Francisco, Calif.
Mr. George E. Ostburg, Boston, Mass.