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1. Bahi'i National Spiritual Assemblies

MEMORIAM

MRS. FANNIE L E X H

January 15, It%&-February 22, 1948

By the Sp4rituhrd A\$setnblu

of the Bahi'i'is of Chkago

Mrs. F ~ I Lesch

C came into the

BahB'I Fgth m B96. When quite y m ~

she married a very promising young

lawyer, Mr. Frank Collier. The couple

had one son, Mr. John Colher. Later,

belng widowed, she met through her

Bahá'í associates, Mr. George Lesch, whom she married in 1895. Mr. Lesch was the brother of Miss Mary Lesch, deceased, and Mrs. Rose C. Robinson of Chicago.

As her husband, Mr. George Lesch, was secretary of the Spiritual Assembly of Chicago from its inception it was known first as the Council Board, then the House of Justice, and later the House of Spirituality. Lesch made typewritten reports of the minutes of the meetings, which were sent

Fanny Eesch

to 'Abdu'l-Bahá and 'Akka, and copies were preserved in what became the nucleus of the Bahá'í Archives. These are priceless historic documents of the Faith, not only in Chicago, but in the Western World. She was the first to make typewritten copies of the minutes of those meetings, now called firesides, of Bahá'í meetings held at her home.

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of Bahá'í meetings held at her home.

be original

, per her home. 'Abdu'l-Bahá gave her

elan and Arabic, which she shared with her friends to have them read.

Wular

the friends. She also made copies of the Tablets of Bahá'u'lláh at the same time.

the Tablets of Bahá'u'lláh, beginning was with the soul, and in

, beginning was with the soul, and in

great oriental scholar and disciple of the time grew to great prominence.

.

~ ~ h ~ n ~ + sent, * ~ b d ~ v l - to

l l f i b y ~ ~ d She

* continued these meetings for forty

America to enlighten and strengthen the

earlier believers. Through the work of Mrs. Fannie Lesch served the

Cause

publication of these records of the Tablets of Bahá'u'lláh into her

eighty-eighth

and talks, was established the Publishing Year, passing into the Bahá'í Kingdom,

ing Smiety, now known as the Publishing Year, February 22, 1948. The Spiritual Assembly

Committee, through which the Spiritual Assembly of Chicago, cooperating with

Bahá'í Literature is being published and the Chicago Bahá'í Community held a

dedicated to all points of Bahá'í activity. Memorial Service for their departed

tivity throughout the world. Her sister, at the request of her

son, Mr.

John Collier, April 23, 1945 at the Joint Assembly of the National Spiritual Assembly of the United States and Canada. . . .*

Mr. Albert Winans, a member of the Chicago Spiritual Assembly, was requested to conduct the service. Selections from the handful of programs, typical of many Words of Bahi'u'llih and 'Abdu'l-Bah, many appropriate to the occasion, were read. Thousands of inquirers that were

No note of sadness was sounded, and the spirit manifested by the assembled guests was one of rejoicing that our beloved sister had ascended to the mansions of the Most Glorious.

A Cablegram from our beloved Guardian, Walter Olitzki did only guests was one of rejoicing that our beloved sister had ascended to the mansions of the Most Glorious. Creative geonulitics wlllo dedicate their art to something that transcends time, Shonhi Effendi, was received, it: his voice was his contribution to which read:

World peace.
"Deeply sympathize with the loss of Walter Olitzki who was born March 17, 1899, in Hamburg, Germany, and grew up in Berlin. Both his parents were Jewish, his father of Russian, his mother of Polish descent. Both his parents were well-known cantors of orthodox congregations. An aunt, Madame Rosa Olitzki, was a famous contralto and one of the Metropolitan Opera star.

In 1949 Walter Olitzki was the leading baritone at the Jewish Kulturbund in Berlin. On December 14 of that year, he married his wife, Mana Olitzki, whom he met when the two were scheduled for a joint recital, and with whom he was presenting a recital by had sung at the opera in Monte Carlo. Opera and at the Jewish Kulturbund. In present Palo Peninsula Bahai, Concert June, 1939, after seemingly endless racial and religious persecutions, the Olitzkis left for the United States' member of the Metropolitan Opera Company and San Francisco Opera Company. The Olitzkis reached New York City

WALTER OLITZKI
Opera star.
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pany. ~t the piano. Ludwig Altman, with a total capital of two dollars. Lili
offieid Organist of the sari pranciseo ~ U P P O N herself and her
husband by

symphony orchestre . " 7 1 "under the sew"&, working mrcn erty hours a
auspices of the public ~~~i~~~ corn- week. In September, a t the morning
mittee of thr Nntionnl Spir~tualAs- Where they liwA,

met

sembly the Bahhlf + , M T ~ Madelahe

~ Humbert, who told them of

Bahh'is of Allentown request the honor Bahi'u'llgh. Walter knew no English
of your presence . . ." "The Bahl" is oi and Lili only a little, but they under-
Los Angeles present . . ." "The Bah\$'is s h o d that * great, new Prophet
had

of Berkeley, California, present . . ." come Who promised peace. and that
"The San Francism BahA'i Assembly Hitler would not invade America as
mr dially invites you and your was then generally feared.

friends... ." "The Annual Bahi'i Sou- On December 2, 1939, Walter
made

venir of New Jersey invites . . ." "The his debut at the Metropolitan
Opera

."

Bahi'is of Syracuse present . . "Un- House as Beckmesser 1n "Die Meisterder the
auspices of the BahP'is of singer." His success was immediate,
Wal3hhgton, U.C. . . ." "Under the the critics being unanimws in
their

auspices of the National SpMtual nrrtairn, and O l ~ nDome., muaic edi-

IN MEMORIAM

471

tor of the New York Times, stating:

"in details of brrainezq, dlction. song.

Mr. Ol~tzkiproved himscfl an artist "

The couple. their way of life now

changed, soon left for Caliionia where

they spent the summer months studying Engl~sh. When they returned for

Ihe nc.w Opera season In October. their

f ~ s concern

t was to look up Madclaine

Humbert to learn more about the new

Prophet. Through Madelatne they attended classes at the home of Mildred

and Rafi Mottahedeh, Lili translating

fur Walter, whose English w a s still undeveloped. What attracted him most

to rlie Far& was, as Lili hns since

written, "the friendliness . . . and the

absence of discr~minetion to which we

had been subjected for quch a long

time and w h ~ c h had been the cause

of so much suffering." In March 1941, although not yet a declared Bahá'í, Walter gave a recital at the New York Bahá'í Center.

That April the couple returned to California with a letter of introduction to Virginia Orbison, through whom they met many believers and attended the annual picnic held in Santa Paula. The found hospitality of the friends made those now your true home. The Faith of the happiest summers of their life, and the link to Freedom now laid the foundation of Walter's love for able to

Walter Olitzki

in the days to come. You have

'Abdu'l-Bahá and the Guardian. As Lili has written, "More intuitively than through studying, he felt the security for which Bahá'u'lláh has provided, the indivisibility of the Cause. . ." In September 1931, at the Penst of Mashíyyat teach others. The need is so great, the suffering so acute in the world

God--and this is why you are so much happier than before. The Guardian hopes you will. I x

In Los Angeles, the Olitzkis became declared Bahá'ís.

today, that the Bahá'ís cannot be still, but must, in every way they

can, seek to open the eyes of their Walter always carried with him, in his prayer book, the following letter in

fellow-men. He sends you his loving greetings, and you will remember you

:

of welcome, sent them by the Guardian

--

1*11:

the Holy Scriptures. . ."

The Guardian added, in his own hand.

Haifa, May 4th, 1942 " ~ the Holy Spirit that guides and animates

"Dear Bahá'í friends. . . mates that Faith be your shield and guide, and enable you to deepen your

Your most welcome letter of April understanding of its essential verities

It was received by the Guardian, and spread to proclaim far and wide its

life he has insisted to answer you ~ your principles. Your true brother,

on his behalf.

He welcomes you into QL-4.:

o"u6"L.

rr

the world-wide Faith of Bahá'í.

and assures you that he will Walter Olitzki remained with the Youth League of the Baha'i Faith for you both that you may reach the top of the Mountain of Truth. His Cause many valuable services, also singing with the San Francisco Baha'i Community Choir.

THE BAHÁ'Í WORLD

co Opera Company and that day these institutions overnight. he would

Antonic, and appearing with Ule never be permitted to travel in any

04

Charles Wagner Opera Production of the white colleges of the South.

Walter

"La Bohème." He was best known in answered "That's too bad for

them."

the United States for his portrayal of He loved Negro Spirituals and

always

Beckmesser in "Die Meistersinger," included them on his programs.

Crib

Alberich in "Der Ring des Nibelungen," praised the rare simplicity

of man and Klingsor in "Parsifal." In addition to the inner and purity of feeling

of these renditions he had mastered about one hundred productions.

and fifty operatic roles of the Italian. In addition to traveling,

teaching,

French and Russian repertoire, and had and contributing freely of his

voice,

appeared in these at the Municipal Opera House in Komingsberg, East Prussia, and the Berlin State Opera. He

also scored successes for his original York Regional, New York Bahá'í

European library and Bahá'í Feasts, and

interpretation of F U C ~ Modernists 88 Melic Cornitteri. On this

last com-

Richard Strauss, Alban Berg, Hindemith and Kreneck He had appeared in Europe

Europe

in Strauss' "Der Rosenkavalier" and over a period of years.

Berg's "Wozzeck" in performances Walter Olitzki was invited to

sung at

conducted by the composers themselves. the Bahá'í House of Worship for

the

themselves. He sang in five languages. Convention of 1988. He regarded

this

Besides his operatic work, Walter evening as the highlight of his

life. It

Olitzki sang in numerous recitals, oratorios took place during his last,

happy year

torious and radb performances In the on earth, a year when, Lili said
 after- ward, all his dreams were
 United States and Europe. A crit- realized.
 ic wnte, "The qushv of voice is never Oli, as his intimates called
 him, wes ternpermmtal: before singing
 hard, always meIodious, with a r a r e that
 richness." night, he m l d speak t~ no one
 except
 From the day he accept4 the Faith, Lili. As h e paced the corridor
 outside
 Walter gave the Neanage wherever he the auditorium, he p e s t u d
 to Lili. She
 went. Whether he was singing to the conferred wfth him and then
 relayed
 hundreds of gersons he attracted to bls request to the speaker of
 the eve-
 Green Aore, Maine, Bahh'f School; o r ning: He desire\$ the speaker to
 inin Harlem. at a BahV1-sponsored bene- clude some element from the
 Biblical
 fit for the United Negro College Fund; song he was about to sing. The
 followor a t the New York T ~ m e sHall for a ing line was accordingly
 incorpornted
 Bahb'l Pence Meeting; o r at the Bahi'i- i n k the t a l k "This is the
 generation
 sponsored Wcodrow Wilson Anniver- of them that seek the Lord."
 sary Program; or in Chicago a t the The last time Walter sang at
 the
 great Bahi'i Centenary Banquet, or to a Opera House in San Francism
 - as
 large public audience a t the Bahi'i Beckmesser in "Die Meistersinger"
 -
 House of Worship itseU4is purpose seventeen of hIs Bahi'i friends
 were in
 was always the same: to further the the capacity audience. The last
 time
 oneness of mankmd. he sang for the BahL'ls was on
 the
 Everyone knew he was a BahP'f. He Birthday of BahB'u'lIBR a t the Los
 Anwrote about the Causc to all his friends geles Bahh'l Center in 1948. On
 this
 -in Sweden, Holland, Emland, Pales- occasion he sang the prayer,
 admirtine. Traveling throughout the United ably set to music, at
 Walter's request,
 States on concert taws, h e invariably by Charles Wolcott: "From the
 sweet

met the Baha'is and spoke and sang for
 give
 them. On a tour through the South, he
 stayed overnight on the campuses of all
 a
 the Negro Colleges which he visited,
 was
 and in each one t a w h t the Faith. When
 destroyed.
 he returned home h ~ sagent assured
 greatly
 him that because he had remained in
 ~ncreasrd, and thoge d n were
 close ta
 hi recognized his ever-dwening love later explained, "came one broufit up
 for God and man, and his great long- in the Mulpmmadan Faith %nd reing to serve
 both. He died in Los An- vealed this jewel of wlsdom conceall-i:
 g ~ l r s8 t the Cedars of Lebanon EIospi- in the parable of wr New Teshment."
 tal, August 2, 1949. From that time she attended the

BahPl

Althugh Walter Olitaki'n Bahk'I I& meetings, eager for more light, and
 on earth was wlativeFy brief, he rose finally became a Bahh'i after two years
 through his own merit to national prom- of struggle. Eventually their entire
 ~nenceas a servant of the Faith, and family became ardent BahB'ls.
 in these still.early years of the Faith in So brilliant was the flame
 ignited
 the United States, his dedication of his within Mks Fanny by the Teachings,
 voice to Baha'i communities was a par- that she made it possible, out of her
 ticularly valuable gift. He seemed own earnings, to send her sister, Alma,
 much younger than his age; as an a r b to Germany as a pioneer in 19W nnd t o
 ist he had not yet reached his prime. help her remain there until 192W,
 firmly

His fellow-Bahh'is who laved him can establishing the Faith in that country.
 only compensate their loss in redoubled (See The Bah6'i WorM, Vol VII) She
 service to the Cause he loved s o well, herself, traveled to Southernmost
 Africa

remembering that while the singer is as a pioneer, bringlng the light to thst
 gone, the song remains. f at-off country !

h 1908 the three Knobloch slstets

and Joseph Hannen (Pauline's husband) received permission from 'Abu'l-
 FANNY A. F3TOBLOCH Bahfi to make a never-bbe-forgotten
 pilgrimage to the pnsion city of 'Akkh.

-

1859 1949 Bccauso d the death of their belwed
 BY V m h 1- Twnm mother, Mrs. Amalie Knobloch, it was
 Miss Fanny A. Knobloch was born decided that Fanny should go first, acin
 Bautzen, Saxony, Germany on J k companied by Mrs. Ida Finch, a Bahl*i
 e m b e r 22, 3859. irom Seattle, Wash~ngto~l. These two

She received the Bahá'í message from Mirza Abu'l-Fadl in Washington, D. C., and through her sister, Mrs. Pauline Hannen, accepted the teaching and then Alexandria. There in 1934, after having attended various classes for two years.

Previously, she had been an ardent Christian. Her married sister, Mrs. Hannen, with her two boys, at these faces, Miss Alma said, "No one would come to visit Miss Fannie's home every Sunday afternoon and would discuss the Bahá'í interpretation of the Scripture with their beloved mother, who was well versed in the Bible. The constant conversation dealing with religion became quite trying to Miss Fanny, and she decided sister and when they landed to discuss anything but religion. The Great turning point came when one day, returning from a Bahá'í meeting, Joy gave Mirza Abu'l-Fadl's explanation of the equal matter of the loaves and fishes. It was

the various ships. On the wharf was a multitude of faces uplifted to the deck of the vessel. As they looked down, Mrs. Hannen, with her two boys, at these faces, Miss Alma said, "No one would come to visit Miss Fannie's home every Sunday afternoon and would discuss the Bahá'í interpretation of the Scripture with their beloved mother, who was well versed in the Bible. The constant conversation dealing with religion became quite trying to Miss Fanny, and she decided sister and when they landed to discuss anything but religion. The Great turning point came when one day, returning from a Bahá'í meeting, Joy gave Mirza Abu'l-Fadl's explanation of the equal matter of the loaves and fishes. It was

for it was so different from the very dangerous to be known as a given by the members of Miss Fanny's Bahá'í.

Bible class, many of whom were re- Among these four Oriental brethren

tired ministers who had taught the who had come to meet the steamer Bible for many years. "Yet here," she was Prince Urrsin. A visit was

I made to the home of Muhammad Yazdi, the brother of Mad Yazdi of Port Said where, a meeting was held, first with the women on the steamship. From these Bahá'ís the three pilgrims carried a supplication to 'Abdu'l-Bahá that He would visit Egypt with I visit At that time no one thought He would ever be outside the prison walls of Aká. When they delivered the message to 'Abu'l-Bahá, He said, "Inshá'Allah," meaning "God willing," and true enough, He did bless Egypt with His presence not

long after His liberation.

In describing Haifa, Miss Fanny wrote, "In our small hotel, we occupied a second story front room, one door of which opened on to a small balcony. That night the glorious rays of a full moon revealed the white crested waves of the sea, rolling upon the sands of the Valley of Achor. The minaret of the mosque gleamed white above the walls of the prison city. In the distance was Mt. Carmel, illumined, while

Fanny A. Knobloch

close at hand great rows of tall palms cast weird shadows upon the road."

She spoke of her great happiness in Bahá'u'Uhh." Following are His words:

meeting Murrís Káshnum, the wife of 'ÁWu'l-Bahá, who told her on one occasion that personal nearness to the distinguished

"Very, We have elevated thee to the rank of one of the most

arrang thy sex, and granted thee, in Manifestation of God does not in itself imply a high spiritual station, for Jesus had sisters and brothers and there is

My court, a station such as none other woman hath surpassed.

Thus

no mention of them; that His Holiness, Bahá'u'lláh, had a brother who was far from God; likewise 'Abdu'l-Bahá had a brother who became an enemy below."

have We preferred thee and raised thee above the rest, as a sign of grace from Him who bore the throne on high and earth

Only one who had visited 'Akbar of the Faith.

What joy to meet Shoghi Effendi during the days of 'Abdu'l-Ezzá could un- (later to become Guardian of the Faith) and his little sister, and Him. For nine days the three pilgrims experienced a happiness beyond ex-

Bahíyyih Káshnum, the Greatest Holy

Leaf, as well as the other members present because of their close contact Him. When they were leaving, He

of the Holy Household. Of Bahíyyih with

Káshnum, she wrote, "A strange and said to them, "You are not weeping? unbecoming feeling possessed me while

Do not weep! Many friends weep because they wish to remain longer."

in the presence of Bahíyyih Káshnum,

Miss Fannie replied, "No, we have received so many blessings and are eager

be described as a feeling of awe, to go out and share them with all who

feeling very unfamiliar to me. However, later, I realized that I had been are

ready to listen."

in the presence of the greatest. the N d d i n g His blessed head,
'Abdu'lmost holy woman in the history of the Bahb replied, "The general does not

world-the Greatest HoIy Leaf! the I w e most the man in the back of the
daughter of the Manifestation of God, ranks. He loves most the man in front.

IN MEMORIAM

If you but knew t h e value of these gart, Germany, to recover her health
days, you would not cat, you wouFd and at the same time to assist Miss
not sleep, you would not walk. You Alma in her work in that country and
would mn and give to all the Qlad in Switzerland. While there, she re-
Trd~nga!" ce~veda telegram inviting her ta Pans

After leaving 'Akkb, t h e three t r a w a s the guest of 'Abdu'l-Bahb. In
Paris.

lers went t n Cairo, Egypt, to see once she, in company w ~ t hMadam Holbach
more their beloved teacher, Mirth of Br~ttany. Mrs. Beedp nnd Mndnm
Abu'l-Fad], then living in that clby. Blumenthal of New York, attended
Upon them departurc, he gave ta Miss the meetings wherever 'Abdu'l-Bahi
Fannie his most precious possession, spoke, In clubs, in large salons, In the
his prayer bends, saytng tn hcr, "My homes of those interested, and else-
Lord gave them to me." where. She mentioned one particular
Their steamer t h a took them evening when 'Abdu'l-BahB addressed
Marscillex. From there they sped on a group of some eighty pmp. Monta Z u r ~
c h , Switzerland, an\$ then to sleur Hippolyte Dreyfus a d d as in-
Stuttgart, Germany, where Miss Alma terpreter for the Frnch people, and
had labored for two years and contin- 'Abdu'l-BahA, upon the conclusion of
ued for y e t another twelve, serving His address, unexpectedly called upm
the Cause of Bahi'u'llhh. The two sis- Miss Beatrice Irwin l a young lady
ters addressed a large m t i n g , bring- pwsent) to repeat His address in
Engto the German friends 'Abdu'l- l ~ s hfor the benefit of the American
BahiYs message nf love. friends. The immediate obedience of

After several days Miss Fannie then Miss Irwin, although she was startled,
hastened to Paris, according to 'Ab was indeed beautiful t o behold!
du'l-Bahi's wish, then to London, to In 1923, Miss Fanny, dauntleas and
convey His greetings, and back again full of hope, went to Capetom, %uth
to America, after an absence of three Africa, to carry the light of BahB'u'llAh
months. to that countr~r. From Capetoran, she

Upon her return to America, she traveled to Kirnberley, Johannesburg,
shared her exgerimces with the friends Pretoria and other parts of South Aiin
Washington, Baltimore and New rica, bringing the m e s s a e of broth-
York, always working for the estab- e r h d and peace. F o r three years she
lishment of the Faith. When 'Abdu'l- worked steadfastly for the
promotion

Bahh camc to America in 1912, Fanny of the Faith, giving many talks at tea8
and her sister Pauline and husband and large public gatherings, enkindling
were invited to Dublin, New H a m p m a n y souls with the fire of the

Teachshire as HIS guests. rmhiIe there they ings.

met Mrs. E. Hoagg end Mrs. Kline of In 1926 it was necessary for her to

California, who had come fox the privi- come back to America because of ill lege of W i g near 'Abdu'I-Bahh. The health, but in 192.928,at the age of sixtylast morning of their stay, 'Abdu'l- elght, she found the courage ta return

Bahh, speaking to George Latimer and to Airica, where she rcmained an adgrnciously including Miss Fanny and dit~onaltwo years. Thus she was able her sister Mrs. Hannen, said, "I will to give a fresh impetus t o the Faith, reveal a prayer which you shall use encourage the groups already estabwherever you go." That proycr la now 11shed and awakon many more people known as the "Peaycr of the Cove- ta the fact that a New Day had dawnnant."

ed. She worked tirelessly and devoted-

The two sisters werc blessed with ly, ever having in mind the words of thc privilege of bid din^ ioreweII to 'Abdu'l-BahA a t their parting in ' A M : 'Abdu'l-BahB aboard the steamer upon "IF you but knew the value of these

His departure from America. Other days, you would not eat, you would Rahl'ie were there, t o o , and as &cy not sleep, y o u would not wnllr.

You

waved goodbye to their Beloved, many would run and e v e to all the Glad

eyes were wet with tears. Tidings!"

In 1913 Miss Fanny returned to Stuti- In later years, Miss Knobloch lived 476 THE BAHAI'F W O R L D

. -- her

with .. .

-- nenhew. Carl Hannen. in Wflrnette, Illinois, I; sight of the b e a u t i l

MARTA BRAUNS-FOREL

Zum 18, August 1948

BahB'i House of Worship, which was

always an inspiration to her. Carl's

wife, Minneola, gave her much lwing

care. To the last, Miss Fanny was ever B A H A ' U Z t A H sprichb: „Mein

erster

praying for an 0 p ~ f l ~ i to W render Rat ist: besitee an gutes, tin

wines,

humble service t o the Cause. "W -,ineleuchtetes Herz, damlt du das

spjrit is eager," she would say. "but Kiinigreich, das ewig, unsterblich und

the physical, body Is weak."

ohne Ende ist, besiben

m6gest!-0

When X visited her at the nursing ~ ~ u n d , Herz ist der Sitz

des

dein

home on her eighty-ninth birthday, she ewigen Geheimmsses, rnache es d c h t

said, among otha things, "if You zum G d i s sterblicher Gedanken und
thanked God on your knees w e r g vergeude den Sfhatz delnes
kostbaren
m a k i n g hour of Your Jif@, You mid Lebens nicht! Du gehorgt der WeFt der
never thank Him enough \ ~ v i n g Heiligkeit zu, hafte nicht an
dern
allowed you to live a t this t h e . And Stnube! DU bist ein B m h n e r des
Aofes
again, "Now when the pa? fn mY der Nihe, erwihle keine irdiache Wohn.
back becomes severe, I say I t is mLY unpf! - ~ g t dm Wanderer die H6hen
for a little while, and then I shall leave dicger Erkermtnis erstiegen, so mag
er
this b* and me our Lord d , ~ ~ a dml wahren Armut und
den
face. So will you and all Your famib, &Uigen vergehens beketen. Dies kt
and all these earls believers. It is won- die Stufe, auf ~ c l c h e das
r Ich stirbt und
derful, isn't it?" msterblich in Gott, arm aus
slch selbst
She held mY left hand and ~ n ddurch den Ersehnten reich
wird.
did not h,mthat I Was writing down We, dlse Stufe erreicht hat, ist fiber
with W right hand what she said. alles, was in der Welt fst,
gehqgt,
her sight was almost gone. W m darum die, welche m diesem
Her release came on December 9. Meere der Vereini~ung hingefund~n,
1949. A little less than ninety years nichts "on den
vergSnglichen
old at the time of her Pas&% she D i n ~ e nin dieaer derblichen Welt, sei
was the ftwt born of the three f k s - .s su;usseres ~ u dt e r eigene
hluleinung
LOUS US Knobloch sisters, Fanny, Alma besitzen, so 1st &rim kein Harm, denn
and Pauline; the last Pass away- immer der Mensch auch
besitzt.
Funeral services were held in wash- ist begrenat durch seine eigene
Begrenington, D.C. Her m y was be- mng, doch was Gottes Ist,
ist dariiber
side her sisters, as well a5 Pauline's geheiligt, wmn du diese stufeerrei&t
husband, Joseph Hamen, and their b* hast, wirst du dm Freund
schauen und
loved mother, Mrs. *malie Knobloch. alles andrre vergessen. Dann hast du
It was upon the death of her mother deines U b m a Tropfen geopiirt und
Mrs. h a l i e mobloch, that 'hbdu'l- das Meer Gottea gewomen. Das ist das
Bahk had written* are those Ziel, naeh dem du gefragt hast.
hliiehte
souls who visit thy luminous resting ~ , , t t dir zu ihm
gelangen.

place, and through thy commemora- we= 3n dm Hirnmel der Einheit ernpor-
Uon receive and acquire spiritual Pow- ,teigt und zu dem Meer- der
Vergeistiers." gung hidand, dem ward

die Stufe dea

At the time of Mi136F a m ' 3 ~as3inLZ ,
the Guadian cabled:

-

Lebens In Gott m m let- Ziel ffir
die mit Wissen begabten m d zum blei.
"Grlwe passing dearly beloved di-

-

benden Heim fir dle, welche lieben.
tinguished exemplarg pioneer Faith Su verbleibe denn ls deiner Liebe zu
Fanny Knobloch. Memmy her n e Mir, damit du Mich i m Reiche des
table services imperishable, her re- Lichta findest"
ward Abhi Kingdom bmntitul, a* Liebe Freunde, wir sind hier,
urn

surcd, cvcrlaating." Abschled zu nehmen von einem
gellebten, von einem fiebenden Menschen,

- den Gott die Stufe zu Seiner Ebene hat
liberschreiten lassen. Dieset geliebte

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innerhalb des Geiatigen Rates h- Krsft gegebenp.
und legte rnit einem Hinweis auf die Eine A u f m u n g ihrer
Tatigkeiten

Bedeutung einen Kranz nieder, der oua innerhalb der offentlichen Feier w i r e
Blumcn ihres HBude-Grunstilckm in ihrem Wunachc entgegengewesen. Dur-
Ettlingen gewunden war. Mach Herrn urn sei eine kurze Zusammenfassung
Wcber legte Umel Kohler aus Stuttgart ~ h r e sLebens hler angefiigt.
eirren Heidekranz nieder, den die Am 23. September 1888 in Ziirlch
als

Freunde aui dcr Baha'iSommerschule Tochter d ~ damnlieen 4 C h ~
l s r 7 t r adm

in Esslingen gewunden hatten. Als Irrenanstalt Burghiihlzli, des Psychiaters
Leiter des Kreises der Kronacher- Prof. Dr. Auguste Forel ~eboren,
Freunde Iegte Herr Dr. NBldecke einen wuchs sie im Kreise von £ h i Geschwi-
Krarv. aieder, der aus Blumen der stern vm der besonderen Liebe ihrer
Garten aller Freunde des Kreises Mutter, Emma Forel, geb. Steinhed,
gewunden war. Und im Auftrage des umsorgi, in der dewtschsprachigen und
Aufsichtsrates der Gartenstadt sprach spzter in der franssischen Schweiz auf.
Herr Hills die Griisse der Gartenstadt Die Umwelt ihrer Jugend prigte ihr
aus. I n besonderen erwshihrtte er, wie Wesen: Die Verbundenheit rnit den
Marta Brauns in \$en Ki-icgsjahcen die Bergen, d ~ sie e als Sehnsucht f i r
ganzes

ppfegelm gewcrdenen Vorgartea der Ceben hindurch begleitete, die gliihende
Sledlung in ihre Betrewung genommen Freiheitsliebe und die Selbstverstiindd

hatte und dass sie am 23. Mai 1948 in der Kirche des übernatürlichen Gedenkens
(einem Bahá'í-Feiertage:) zum Mitglied Weltbürgers, das waren die Erbennlagen
des Aufsichtsrates und der Prägung ihrer Heimat. Untrennbar verbunden
ausschusses gewählt worden war als solche mit ihnen die Grundtöne ihres
erste Frau in der Geschichte der Gärten: Die Grundanschauung, dass
tenstadt. Leben Arbeit bedeutet, die

fanatische

Umrahmt von 2 Liedern des Kronen-Wahrheitsliebe und die Klarheit des
einer Singkreises klang die Feier mit Denkmälern. Diese Erziehungsprinzipien
dem Musikstück aus, was die Tote am vereinigtens mit dem Erbteil der
~11~11z1eibleit

paliebl iwllt: de ~

Badnrit: Mutter: Der alles umfassenden Liebe

„Mein glühiges Herz, frohlocke, sing, und der angeborenen Güte.

scherze“, gespielt von FIGte, Violine Als sie S e h e t i r i n ihres

Vaters h

und Cello.

Yvonne war, lernte sie ihren Mann ken-

Nach Beendigung der Feier wurden den damaligen Medizinstudenten
der Sarg von sechs der Freunden, unter Artur Brauns, der als Stuaifenfreund
ihnen ihrem Sohn Sven, und einem ihrer ältesten Brüder Eduard seine
Schwiegersohn herausgetragen. Auf dem Frieren dort verlegt. Mit diesem Mann -
Bahá'í in dem von ihr selbst aus - men gründete sie die eigene Familie,
gewählten Ruheplatz in Hohenwetters. zunächst in München.

bach beglückte sie außer ihren Kindern - W a r e n d sie mit *en vier
Kindern

ern nur die nächsten Freunde. bei ihren Eltern in der Schweiz die vier

Nachdem an dem oirnen Grab das Jahr e des ersten Weltkrieges war-
Totengebet gesprochen war, schaufelten brachte, war ihr Mann als Militärarzt
die Angehörigen und Freunde das an der deutschen Ostfront. Unter
Grab selbst zu. Als der Grabhügel diesem Zwiespalt zwischen Deutsch
mit den Kränzen und Blumen bedeckt und Schweizer Empfinden, mischen
war, nahmen die Freunde mit cin- f i i e y und Frieden, hat sie in jenen
em Gebet von der Toten Abschied. Jahren viel gelitten, und es reifte in
Auf ihrer Grabplatte werden die Worte jenen Sahren zugleich der Entschluss
Bahá'u'llihs stehen: „Du bist mein wo immer es nötiglich war, für den
Licht, und Mein Licht wird niemals Fdeden m arbeiten.

vergehen. Warum fürchtest du sein Er- 1919 liess sich ihr Yann als
praktischen? So verbleibe denn in deiner tischer Arzt und Psychiater in K a r b
Liebe zu mir, clantit du Mich i m nische ruhe nteder. I n der noch im
Entstehen

des Lichts Andent“. Diese Worte hatten begriffenen Gartenstadt4iedl~ngfand
der Vexstorbenen in den schweren die junge Arztfamilie eine gefesteter-
Kriegsjahren am meisten T m t and wandte Umgebung vor, die ihr bald m r
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member of the National Spiritual As- the young girls, she herself served the
sembly of Germany. She was active in officers at the Casino. One can only
the fight of the Guttempler Association m e s s at the self-control such

functions:

against alcohol; she cooperated with imposed on this French-speaking Swiss; the Esperantists; she served in the who had constituted herself the guard- "Women's League for Peace and Free- ian of the German populace, and whose dom"; she was an indispensable cw main task in life had been the fight worker of the Kmnach friends in their against alcohol.

promotion of a garden-city. To this The direst sorrow of Marta Brauns' was added actual work on the garden life was when she was not allowed a and estate of her husband in Ettlingen, permit to go to the bedside of her dying

and she met these demands as if gar- mother in 1946.

dening were her real vocation. In addi- After her r e t m to Karlsruhe in the

tion, many patients of h e r husband late summer of 1945, she tried t o contranferred their confidence to her and centrate all her powers, beyond her came for advice, and the correspond- home, garden and social duties, on a c ence which she carried on with all tivitles for the BahB'i Faith. The r e parts of the world would in itself have newal of the Bahb'l group in Karlsruhe been enough ta keep one person busy. was due ta her initmtwe. From this With d l this she was an exemplary group the Bahi'l community arose in mother to her five children. the spring of 1941. As a member of the

The years from 1931 to 1939 were a National Spiritual Assembly, re-elected high point in the life of Marta Brauns, In 1948 following the eight-year suspenfor during this period her mother I~ved sion of BahA'i activity, and as a delewith her in Karlsruhe. Anyone who was gate to the National Convention, she fortunate enough to be a guest in the was an inspiration to all the Bahh'fs of Brauns household at that time never Germany, while her correspondence forgot its atmosphere of happiness and with friends in Palestine, Persia, 'Iriq,

self-sacrilicing love. The separation Africa, Argentina, the United States, from her mother, brought about by the Canada, England, Holland and Switzer- Second World War, added to many new land, made her known to Bahh'is sorrows, not the least of which was an throughout the world.

ever more torturing homesidoleless. Marta's death was sudden; as her Marta suffered from the many injus- son-in-law commented in his address trces of the Third Reich and the gen- at the funeral, held August 18, 1948. eral loss of freedom. The isolation of in the memorial hall of the Diaconirs Germany from the rest d the world, Hospltal at Riippurr, there WAS no the p e r m t i o n of the Jews, the pro- glace m her crowded life for a lin~ingerscription of the Bahi'i mmmunity - ing and meditative old age. Many

all these caused her much anguish. people gathered on that solernn occa- The war demanded further sacrifices \$]on to pay their last respects. The from her. In 1942, her youngest son Bahh'i Assembly of Karlsruhe, the Es- Jurg fell on the Eastern Front. The slingen Bahh'i School, her Konach fortitude with which she bore the loss friends, the Board of the garden-c~ty

of this son who was really the closest there (of which Board Marta had retro her showed her deeply religious nature. The serious war injury of her member), were represented. Nine eldest son Wolf was a new calamity. candles, emblems of the nine lights of In 1945 when the wife of this son, the Bahi'i unity, burned at the head of the beloved Anne, died suddenly, it was lavishly beflowered d i n .

Marta who sustained him.

These words from the funeral ad-

At the end of the war the French drew, which was accompanied by apoccupied the village of Hiidingen on grogri&t.e Bahi'i prayers and readings.

Lake Constance, to which Marta and summed up her life:

her daughter had been evacuated. Dur- "At a time when gacficists were ing the occupation she acted both as sneered at, she fought valiantly for interpreter an& med~ator. To protect peace. Disregarding the compassionak

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smile of the intellectuals, she spent you to have the funeral prweed quietthe days of h e r advanced years learn- ly with only you p r e m t . I would like ing an international auxiliary langu- you so mu& to do what I have done age. Nmost fanatically, she challenged after your father's paasing: no mournthe moral degeneration of her t ~ m e s , ing, no wearing of black; rather being in a place where a l m l and its a+ joyful and preserving the g o d and tendant practices were considered edu- the positive, the spiritual heritage d cational factors. She matched t h ~ crm- my uarents and of your father. You quests of science with the conquests needn't forget my def~ciencics and of religion. She fought for the triumph weaknesses, though they shouldn't enof her religion when the nuthorities tirely hide the positive. The best we imaged they could destroy her spirib have glven you is the Bahb'f teaching. ual treasure by conf~scatingher books. I needn't say more. It contains wery- She suffered like a mother with all t h ~ n gthat I would want to tell you."

the victims of racial and religious p m judlce; she tried to shield them; if one, fearing to wmpromlse himself, t m e d away h m her, he found her heart

stl11 open to him when he came back

FRED MORTENSEN]

again for help. If she knew that someone was withdrawing from her out of Fred Mortensen's youth was turbucoldness o r jealousy, she prayed for lent.

His environment was not of the

him, seelung a way of reconciliation best, and he played with b y s grown until she found it. She demonstrated hard and ruthless. Determined to be the prncipfe of woman's equal~tywith their match, he broke the law whenever man by her own life. She had her rp h e had a chance. Inwardly he felt guilnowned father's incorruptible mtellect, ty, but he wanted to be Itke the others

her mother's Ioving heart, a sense of and went on from bad to worse.

responsiblty and determination equal- Strange, that his very mnflict with the

ing that of her departed husband. Inw shmlrl hnve g i v ~ nhim the nppor-

Wherever she came, she brought with tunity which led him to embrace the

her the dear, bright mountain air of Baha'i Faith, and completely changed her native Switzerland, changing the course of his Me. languid and the weak, perhaps, but The second of his early days and refreshing the strong. Her whole life his first contact with the Faith, and was a restless struggle truly to become especially of his memorable experience Bahi'i-"a bearer of Light." Hence when 'Abdu'l-Bahá visited the For her children, Marta Brauns- United States in 1912 is given with feelings Forel wrote out her last wishes in a loving and sincerity by Fred Mortensen warm, human testament: himself in an article entitled: "When "You know that I have a great love for a Soul and the Master." This article is devoted to visiting cemeteries. For that was published in the March, 1924 issue of the reason I have long decided that I would of Star of the West. In it he writes: like to be interred in the small cemetery "My dear mother had done everything of Hohenwettecsbach, at some thing in her power to make me a good small, hidden place and without the boy. I have but the deepest love for customary wreaths and flowers. However and my heart has often been sad ever, you could plant Lonicera on it when thinking how she must have worked which grow quickly to a green cover provided for my safety as well as my future without permitting weeds to come up. well-being. Through it all and in a most Never seek me there! Where I am is wonderful way, with godlike patience, at Ettlingen, in our stone garden, she hoped and prayed that her boy grandmother's hill as she herself used would find the road which Teadeth took, call it, Oar. c a, y u ~ i l ~ u ~ L ' ~ r j g h t c a u o n c s n m d h n p p i n c s o . B u t c n -

merial m lace, and J u r ~ ' s d t j , t a l v i r o n m e n t p r o v e d a g w a t b a r r i e r l o h e r

abode. don't want to trouble anyone nwwld by Mt,lal
 Aswith coming there. Therefore I ask b w f s o i
 m~fego.

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aspirations and every day in every way brought me from out the dark prison I became tougher and bougher. Fighting was a real pleasure, as welcome house; it was he arha told me, hour after hour, about the great love of as a meal, and breeding a grocer's 'Akdu'l-3ahB for d l His children and window to steal his fruit or what-not that He was here to help us show that was, as I thought, a great joke. love for our fellowmen. Honestly, I It happened that one night the gang often wonderd then whvhat Mr. Hall was strolling along, lust doing nothing meant when he talked so much about in particular [looking for trouble I love, God's love, Bahb'u'llbh's love, guess), when one of the gang said, "Oh, 'Abdu'l-BahA's Iwe, l o w f o r t h e C o v e l o o k a t t h e s w e l l b u n c h o f b a n a n a s . " n a n t , l o v e f o r u s , f r o m u s t o G o d , t o "Gee, I wtsht I had some," another HIS Prophets, etc. I was

bewildered.

said. "Do you?" said I. About this time Still, I returned, to become more be-

I heard a dog bark~nginside the store, wildered, so I thought; and I wondered

and IDaking in, I saw a large bulldog. why. It was, as I now know, the power

That seemed to aggravate me and t a of the Holy Spirit drawing one, who show my contempt for the watchdog w~shedto be drawn.

. . . I broke the window, took the "Thus the Word of God gave me a bananas, passed them around and wc new birth, made me a livrng soul, a merrily strolled up the street . . . rwivliied spirit. I am positive

that

"Making the Jews feel that they were nothing else upon the earth could have back in Russia was lots d fun. I can't changed my character as it has been begin to tell you how we enjoyed per- changed. I am indeed a new being, secuting them, stealing their wine, changed by the power of the Holy Spirit

breaking their windows, in f a c t doing .. . I have been resurrected and made

everythng but setting f i r e to their live in the Kingdom of A1 AbhH.

homes. I plainly remember that it cost "Again through the attraction, of the

me sixteen dollars to pay for broken Holy Spirit I was urged, so it seemed

windows to keep out of jail. to me, to go to see 'Abdu'l-Bahi.

He

"The meat m i l that did so much to was at Green Acre, Maine, at this time,

make us hard, was the saloon with its and when I heard the rumor that He attendant evlls. My! how tough I have might go back to His home

(Palestine)

seen fine young fellows become under and not come west, I immediately dethe influenceof liquor. I could tell you termed to go and see Him. I wasn't

many things of a lawless nature, but going to miss meetiiig 'Abda'l-BahH I wrltc these fenv to show what the after waiting po long to see Him.

power of Eahi'u'Ilih can do in this day. "So I left home, going to Clevelad,

"I was a fugisve for four years, hav- where I attended a convention of print ing walked out of jail while awaihng ers for a few days. But I became so trial. Then, a youm fellow was being restless I could not stay for adjournarrested and I, of course, tried to take ment. How often have I thought about

him away from the wlieeman. WhiIe that trip of mine from Cleveland to this was going on a couple of detec- Green Acre! The night before leaving

tives happened along and in my haste
to get away from them I leaped over
a
a thirty-five foot wall, breaking my leg,
there,

vrhiw~ng

e\$Cnpr the h i ~ l l ~ t ~ grq(lnd ton, and of how H e walked up and
n about and wound up in the 'garden at down tellbg stories, emphasizing
with

the feet of the Beloved' as Bahb'u'U4h His hand. This, later, was
fulfilled and

has so beautifully written in the Seven He Imked just as I saw Him in C l e
w -

Vall~a. land.

"At this time I was defended by our "As my finances were IQW, I at
needeparted, but illustrious Bahi'i brother, essage must holm my way to Green
Alhprt Hall, to whom I nwe many Acre. The Nickel Plate Railway was
thanks and my werlasttng good will m y cholge, for mveyance to

Bufiala,

for helping O tree me from the prism New York. From Buffalo I again
'rode

of men and of self. It WAS he who the rods' to Boston, a long ride
from

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around midnight until nine the next
morning. The Boston Maine Railway
was the laqt link between 'AMu'l-Bahi
arid Ule outside world, tio i l swmed tu
me, and when I crawled OH from the
top of one of its passenger trains at
Portsmouth, New Rampsh~re, I was excwrlngly happy. 4 hoat ride, a strcch
car ride, and there I was, at the gate
of Paradise. M y heart beating double
time, I stepped ontn the soil of that
to-be-famous center tired, dirty and
wondering, but happy.

"I had a letter of introduction from
Mr. Hall to Mr. Lunt, and in searching
for h ~ mI met Mrs. Edward h e y ,
who, dear soul, was kind enough tn
offer me a bed. She awakened me next
morning a b u t six o'clock saying I'd
have to hurry if I wished to see 'Abdu'l-
Bahk.

"Arrivhg at the hotel I found quite
a number of people there on the same

miasion, to s& 'Abdu'l-Bahfi. Being one
af the last arrivals, I was looking
around, t o make mgself comfortable,
when someone exclaimed, 'Here He

Fwd Mortensen

comes, now.' . . After greeting several others and when about to go to

"Answer: 'From Minneapolis.'

His room, He suddenly turned to me
Hall?'

"Question: 'Do you know Mr.

and sald in a gruff voice (at least I
the

"Answer: 'Yes.He told m e about

thought so), 'Sit down,' and pointed to
a chair--which I dldn't care ta do, as
pleasant

Cause.'

elderly ladies were standing. But what
was I to do! I meekly obeyed, feeling
to

"Question: 'Did yw have a

rebelious over what had happened.

journey?'

"Of d l the questions I wished

y

amid this was the one! I dmped m

Such a welcome,after making that dif-
ftcult trip! M y mind was m a whirl.

gaze to the floor-and again He put
the question. I lifted my eyes to

His

"The first man to receive an interview with 'Abdu'l-BahL was a doctor:

..

eyes and His were as tnro . sparkling
jewels, which seemed to look into my

very depths. I knew He hew and I

he had written a book on lwe. It
seemed but a minute until . . . 'Abdu'l-

BahA wishes to see Mr. Mortensen.'

must tell ...

"I answered: 'I did not wme as pe+

Why, I nearly wilted. I wasn't ready.
You.'

ple generally do, who mme to see

I hadn't expected to be called until

the very last thing. X had to go, and

"Question: 'How did you come?'

it was a strange feeling In my htact

"Answer: 'Riding under and on

top

and wondering-wondering what would

of the railway trams.'

happen next. He welcomed me with a

"Buestion: 'Explain how?'

smfle and a w a r m hand-clasp, telling

"Now as I loolted into the eyes

of

me to be seated . . . His first wards

'Abdu'l-Bahh I saw they had chnged

were, 'Welcome! Welcome! You are

and a wondrous light seemed to

pour

very welmme'-then, 'Are you happy?'

out. It was the light of love and

I felt

-which wns rcpcatcd three timco.

I relimed and vmy much happier. I

cxthought, why do you ask me that so
 trains,
 many times? Of course, I am happy. . .
 cheeks,
 "Then, 'Where did you come from?'" gave me much h i t , and kissed the
 THE B A H'A'f W O R L D

dirty hat I wore, which had become
 soiled on my trip to see Him.
 the
 "When He was ready to leave Green
 his
 Acre I shod nearby to say gwdbye,
 Guardian:
 and to my astonishment He ordered
 include
 me to get into the automobile with IGM.
 'Abdu'l-Babi
 After a week w ~ t hHim at Malden,
 By.'
 Massachusetts, I left f o r hnmp with
 Pmm Ramnever-to-be-forgotten memories of a
 12, 1913
 'That trlp d thine f r o m M i a p o l i s t o
 wonderful event-the meeting of God's
 Covenant, The Branch of that Prc-Ex-
 forgotten. Its
 istent FLoot
 eternally in
 "A few weeks later I again had that
 Therefore,
 wonderful privilege to be near the Cove-
 to God,
 nant for a fcw moments.
 living
 "These events a r e engraved u p m the
 merciful
 t a b k t of my heart and I love every
 moment ot them. The words of
 news
 BahL'u'llBh are my food, my drink and
 cabled
 my life. I h a w no other aim than to be
 beloved
 of servlcc ta Ilis pathway and to be
 obedient to HIS Covenant.
 his wul

plained to Him I rode on the
 alter which He kissed both my
 biographical a m t "When a Soul
 Meets the Master" was read at
 memorial services. Not long beiore
 passing he had written to the
 "I a m happy that you chose to
 the story of my visit to
 at Green Acre in God Passes
 'Abdu'l-Bahi! wrote me
 leh, Egypt, September
 Green Acre wlll never be
 mention will be recoraed
 books and works of history.
 be thou happy that, praise be
 thou hast an illumined heart, a
 spirit, and a r t vivified with
 breath.' "
 When the Guardian receivd the
 of Fred Mortensen's death he
 the family: "Grieve passing
 Fred.Welwmc nsaurcd Abh5 Kmgdom
 by- Master. Praying progress

&"This is the Power of His Spirit, His Love and His mercy to me."

HIS name forever inscribed Bahá'í History."

Fred Mortensen was born February 7, 1887, at Fort Dodge, Iowa. He died June 13, 1946, at 6:30 p.m. of cerebral hemorrhage at the Chicago Hospital, Chicago. He spent many years teaching

Haj Taha El-Hamamsi
On May 8, 1946, the Bahá'í of

throughout the country: at one period in Egypt and Sudan were grieved at the passing of his life, he pioneered in Montana, away from Haj Taha El-Hamamsi, a personally financing publicity for the Cause of the Faith. He was a believer of: Tanta. He was a Faith In various newspapers through Bahá'í who distinguished himself by the out the state, particularly in Helena sacrifices he made ceaselessly throughhand Buttc. In 1916 he was the author- out his life of service.

is a representative of the Bahá'í Temple Unity, and was its agent in carry- First awakened by the persecutions of the Bahá'ís of Port Said in 1920 and ing out plans for relief in Haifa, Syria later impressed by the integrity of the and Turkey. For twenty a years he he began to inquire into the

was a member of the Chicago community persecuted, Bahá'í Faith. By 1923 he was thoroughly munity. His daughter, Mrs. Kathryn attracted to the Cause and made his Mortensen Penoyer, writes, "My father lived and practiced the Bahá'í Religion for pilgrimage

to the Holy Shrines on the second Commemoration Day of to a degree by the possible explanation .

'Abdu'l-Bahá, subsequently making the . . . in the very eve before his same trip almost every year. He death he spent his last time teaching adapted himself to the development of the Faith of Bahá'u'lláh. His devotion the Cause of Bahá'u'lláh as it evolved, cannot be rendered in mere words, they are not powerful enough. It might and he made the adaptation in deeds be of interest to know that he was also rather than in words.

preparing to depart for Austria with Haj Taha distinguished himself through the Guardian's blessings and wishes as particularly by his generous contributions his guide 'Abdu'l-Eshiqi truly named to every institution of the Cause, the him well when He said, 'My son.' " Peace, P. M. M. E., p. m.

He was buried in Cedar Park Cemetery National Spiritual Assembly of the Bahá'í Faith. As he had requested, his burial was in the cemetery of Mt. Mansour and Awalna.

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-- important achievement for the Cause
 in-khartoum-the first Spiritual Assembly was established in Sudan. Haj Taha
 had enabled his daughter and her husband to migrate to Khartoum, where
 ~ e accordingly
 y this wonderful task
 so desired by the beloved Guardian.
 In Jwc, 1046 Haj Taha fell ill w h i
 in Port Sald, and on July 8, he passed
 away at the age of fiftyeight. As there
 is yet no BahB'I burial ground in Port
 Said, his mff~n was transferred t o Ism6'illyih where it was buried next to
 that of his wfe.

- ..L His life of seervice and
 sacnflce
 gamed him the title of "Zealous s e w
 ant and symbol of faithfulness," which
 the beloved Guardian conferred upon
 him In his cable.

FRIEDRICH SCHWEIZER 1

Friedrich Schwebw, the husband of
 Kaj Taha El-Hamamsi the well-known and active German
 BahB'i teacher, Mrs. Annemarie
 Schweizer, w a s born in Esalingen, S e p
 last tlf w h i ~ hwna the plastering of the tember 12, 1884. He adupltd the
 career
 interior of HaHrato'l-ds of Cairo, of a topographer. In 1910 he was
 intm
 where his name appears in the records. duced into our Falth by MISS Alma
 A sacrifice which places him among Knobloch, at that time a pioneer
 In
 the pioneers was his immediate re- Germany. In November, 1911 our
 wellspnse to the promsal for emigration beloved Master invltd Mr.
 and Mrs.
 introduced by the beloved Euard~anfall- Scbwelzer, who were then new
 believlowing the success achieved by the ers, to come to Paris. They
 were both
 Baha'is of Egypt on the clccaslon of very anxious t o see Htm.
 Mrs.Schweithe Centenary celebrations In 1944: he zer tells about it:
 "During the trip from
 emigrated to Tanta, the capital of the Stuttgart to Paris and the
 morning of
 biggest province of Egypt. our visit we prayed that our
 hearts
 At Tanta persecutions began and dis- and souls might be purified to
 recave

turbances broke out there. The few the blessings of the meeting with Him.

BahB'ls in that mty were exposed to Scarcely had we arrived when He sumreal danger and underwent many hard- moned us to His presence. Lady Blomships, but the presence of Hal Tahe field had entered the mom Before us;

seemed to assure them that the mercy we saw that she h ~ n her t knees k e h ~

of Bahh'u'lllh was with them. and 'Abdu'l-BahL. Friedrich said, 'That I cannot do--heel down before a man!'

enthusiasm, they could remain firm We entered--and the first one to h i e d

and undaunted by the threats of their down was Friedrich, so greatly was he

enemies. Their reward from the Abha overlrelned by the majesty and glory

Kingdom was success in the formabon of His sanctity. "'Abdu'l-Bahh Idled

of the f ~ r s tSpritual Assembly of h a t him up md embraced him HP WRU c ~ t yin 1945. meatly moved. On another occasion

Through the sacrifice and zeal of Haj fie matron~l Srrbrlhal

Aawmbb oi the

Taha, the same year recorded a very ~ % s eI mrmany stld

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'Abdu'l-Bahil called him to His side and kept his hand during His speech. How happy he was, and we aU with him! All the friends present congratulated hlrn on this honor."

In April, 1913, d e n the Master, on His brig through Germany, stayed a few d a y s in St1ttteav-t. Friedrich again had the privilege of meeting Him. His attachment to the Roly Cause grew, and he became one of the early pioneers for our Faith in Germany. Friedrich Schweizer aWags put aside his own desires when it was necessary to sacrifice his interests to serve the Holy Cause or to beIp a believer in distress. But he never uttered many words. Silent, solid, and wholly reliable, he did his duty. In the same spirit he perform4 good, accurate work d u r ing the years he was the secretary oi the National Spiritual Assembly (from about 1930 to 1535) and as a member

of the local Spiritual Assembly in Stuttgart.

The 13th of July 1946, he suffered an attack of pneumonia and passed away.

All who were close to our dear friend

will know that when he passed away

Iwe, how a life filled with labor, care, and the

his generosity and

observance of duty combined with affec-

tion for the

fection, love, and benevolence to ev-

er-

everybody, came to its earthly conclusion.

When

enumerating his high qualities,

God."

we remember not only his professional

activity and all the concern he displayed as a father for the welfare of

his family, but also we remember especially

a work not so obvious to the

public: his labor for peace, his struggle

1855 - 1946

for the conquest of national, mu-

slim-

slim, religious, and social prejudice and

some stand

antagonism and his endeavors for the

care to improve the prosperity of all mankind. Very early

inside, behold he was enlightened by the divine beam

do not penetrate far. Still others

emitted by the eternal Light, the call

of Bahá'u'lláh sent down again to the

the frag.

world through His love to redeem hu-

man. And it was this beam at the

beauty, pass out again

supernal Light which radiated from

are always

our friend's heart.

intoxi-

His name will always be connected

they

with the history of the Bahá'í Faith in

tend the gar-

Germany. The German Bahá'ís, and

those from Stuttgart-Zuffenhausen in

Gmünd

Friedrich Schweizer

gratitude for his abundant

edge, and advice, for

his readiness to sacrifice, and

home we found with him. We hope

what he would say to us: "do

duty; work for the Cause of

SOW DAVM BOGCH

BY C ~ E X M T M.

At the gate of the garden

and look within, but do not

enter. Others step

ty, but

encircle this garden, inhaling

rance of the flowers, but

joyed its full

by the same gate. But there

some who enter, and becoming

cated with the splendor of what

behold, remain for life to

don.-'Abdu'l-Bahh

, From material and edited by Elh

particular, o w him a great deal" d
IN MEMORIAM

Wp~rsnd BUou Straun.
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Such a gardener was John David evidently Gad had other plans for him.
Bosch. And the flowers he tended were but One of several children, he was
the men, women and children in whose eleven years old when his mother
died.
heartn he had, ht one t lme ar anather, She hxd heti a woman of culture
and
planted the s d s of spiritual truth. deep spiritual insight and ha felt
her
When he spoke of spiritual things and loss wry keenly. His father
married
of BahB'u'llkh, there was a light in his again. The second wife was a
follower
clear blue cyeo t h d seemed to b a of Swe&nborg, antl h d o w long
John
reflection of a splendor that few others became familiar wth the books of
that
have had the joy of beholding, and when renowned philosopher. Considering
this
he looked into the eyes of a fellow hu- exceptional relig~ousbackground, i
t is
m a n being a glow of friendliness lighted not yurprlsing that his
impressionable
up his face, crinkled his eyes a t the young mind was influenced to want
to
comers and brought a quick smile to know more about spiritual
matters-a
hls lips. desire which was to be ultimately
ati is-
Although there are many friends who fled years afterward in another part
remember him as a young man and of the world.
gossibly somewhat different in appear- Wls formal education, ended at
the
ance, most of us who h e w him only age of fourken. He s m n left
home, gw
in his later years were sure that he Ing to Germany where for a few
years
must always have been a distinctive Ilc worked at and studied
wine-making.
individual. I& was tall and straight. From there he went t o France and
His hair was white and he wore a well- spent f ~ v eyears in its famed
wine dlstrimmed white beard. In the summer- trrcts; then to Spain to
further acquaint

time, when he dressed in his spotless white serge and Panama hat, he had with his the look of a man of noble rank. Johann

He was a person of few words; he did not need to speak. His handclasp was warm and firm, and one was in-learn

stantly set aside in his company. His every action was an expression of love home

and kindness, and he was never bag-citizenship,

deeper than when serving his beloved Faith and Bahá'í friends. To hear him Nebraska.

tell of his precious experience with 'Abdu'l-Bahá was to feel that one had West and

inhaled a bit of the fragrance of the Cali-

Master's presence, and he drawn more four

closely both to Him and the John He had

loved so dearly. cattle and

John David Bosch (Johanna David Bdsch) was born August 1, 1855, in New Sankt Johann in the Kanton of St. Gallen. friend. But

the lure of California was too strong for him, Switzerland. His parents and finally

former Zwingli, a contemporary of Dürer

Martin Luther, in the year 1621 twelve in

fathers of families in the Toggenburg in

the southern part of the state.

of Switzerland had established a fund of two thousand florins to provide financial assistance every year to any

himself with his chosen business.

In 1830 he came to America

sister Lorusa and her husband,

Zuberbühler, who planned to farm in Nebraska. For a while he worked on railroad construction. He began to

English, and having decided that America should be his permanent

he made application for

which was granted in due time.

He did not remain long in

Like many other young men of that era, he heard the call of the

determined to send his way to

California. In Oklahoma he worked for

months on a large ranch where he

charge of a thousand head of

had to ride the range. The ranch was owned by a Chickasaw Indian in whom he found a true and lasting

to resist and so he set out again,

reaching Sacramento in 1881.

the next ten years he was occupied

various branches of the wine trade

In 1889 he paid a brief visit

native land. Some time after his

return

two malt descendants who came to the moved to northern California to
to bestudy theology. John, a direct descendant - come superintendent of the
large

ant of one of the founders, was entirely winery at Windsor in Sonoma
County.

itled to the benefits of this fund, but In 189, under the direction
of the

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California Wine Association, he super- Mrs. Helen Gaoda of Oakland, upon
inbnded the crection and eqdpmnt, whom he called three months later and
a t Geyserville, of the largest and most learned crf the history and principles
morlsrn ~ i n r t qin the oountry for thc of thc Faith. Having found what
manufacture of dry and sweet wines seemed to be the truth for which he
and brandies. He made his home there had been seeking, he endeavored to a t
but retained his position as superin- tend the meetings in her home at least
tendent of lwth wineries until his rp. once a month. AR t h s r n w t l n p 6 ~
were

trrement from the business. He also of the afternoon tea party varietg.
organizd and managed the Cal~ornia there were seldom any men but him-
Grape Nectar Company for the pmduc- self present, and s m e t f m e s he would
tron, by an improved process of sterlli- stand with one foot on the ferry and
aation, of a supenor quality of unfer- the other on the wharf. hesitating
mented grape juice. T h i s company he whether to join the ladies or remain
eventually turned over to the Associa- in San Francisco; but always, when
tion. B e h e e n 1909 and 1836 he acquired the whistle blew, h e would be
almard

extenslvc properties in Sonoma, Men- bcund for Oakland and the Gwdall
docino, and Contra Costa Counties, on horn e .

which were grown varied agrrcultural On May 29, 1905, he wrote bis
first

crops. As there were many olive and letter to 'Abdu'l-Baha. The acknowlprune
trees on his Geyservzlle land, he edgement, receivwl through Mrs. Godat one
time experimented in the mak- all, enjoined: "O thou John Bosch:
ing of high grade olive 011, and built a Raise the call of the Kingdom and
plant for prune-drying on a commercial give the Glad-Tidings to the people;
scale; and a hobby of his had been the gurde them t o the Tree of L ~ f c s o ,
that

raismg of pure breed Swiss goats. they m a y gather the fruits from
that

Incidentally, it was m 1900 that he Tree and attain that great Bounty."

mmpleted his progresg u! the Masonic That was the first of many
Tebleta

Order, receiving the thirty-second de- from 'Abdu*I-BahB. Some were adgree and
bcomlng s mcmber of San dressedd t o him alone, aud surrle Lu him
Francisco Scottish Rite Consistory No. and another behever together. One was
1. wrtten dune 25, 1912, to hlm and

his

Throughout all these years Mr. Bosch friend, the famous Mr. Luther Burbank persisted in his ardent search for truth. of Santa Rosa. In this Tablet, 'Abdu'l-

Referring to his passing, a friend re- Bahj called them: "Ye two roses in called that when he had first met him the Garden of the Knowledge of Gcd," he was investigating the claims of and expressed the hope that: "In the spiritualism and =cult sciences. "He utmost of freshness and benuby ye may was an unusual seeker after truth," became manifest; that is, ye may the friend wrote, "m that he w a s not arise to serve the Kingdom of God." urged because of misery or dissatis- And in an earlier message 'AbduT- Inction in his life, nor by curiosity. L Bshk wrote: "With the utmost humiliiy s a w him grasp the fact of the Im- I pray at the Kingdom of Abhi that mortality of man, and that seemed suf- that soul [Mr. Eoschl may become ficient far him." holy, fkd capacity to receive the out-

Mr. B O Ahad not heard of the BahB'i pouring of Eternim and become a lu- Faith until early in 1905 when, travel- minous stpr in the West." ing by train from San Francisco to Upon learning that the use of alcoholic

Geyservill, he chanced to meet an liquor as a beverage is forbidden in old scguaintaace, a Mrs. Beckwith of the teachings of Bahikdl1Bh, Mr. Bosch Chicago. She was reading the book. -a professional m e taster, though a 'Abbds Egendi, His Life am? Teach- nondrinker of spirituous liquors-be mgs, by Myron R. Phelps. H e p~cked came troubled about what he should it up, glanced over a few pages. and do m regard t n h ~ swine business. asked: "Where d ~ dyou get thls b w k ? Therefore, in a letter ta 'Abdu'l-BahL, It is good enough for me and I want he asked for advice. In reply, 'Abdu'lto buy a copy." She referred him to Baha supposed that it would be better

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to engrgo m another business, but gradually. Consequently he severed his connection with the Association in 1916 and. applied himself to the further development of his properties. Mr. Bosch attended the first Bahh'f Temple Unity Convention in ChicaBo, in 1909, as a delegate from the Pacdic Coast and Hawai~. Wile there he met many of the early Bahi'is, and in a short time his home became a point of attraction f o r traveling teachers, including Mr. Thornton Chase, Mr. Charles Mason Remcy, and Mrs. Isabella D. Brittingham; also Mrs. t u a Getsinger, whme visit inspired him to w r ~ t e 'Abdu'l-BahP, December 1, 1910, "May this simple place on the hills be dedicated to the universal spirit of

the teachings of Bahá'u'lláh."

When the news came that 'Abdu'l-

Bahí was on the way to America, Mr.

Bosch had such an opportunity to see him when he started for New

York on April 10, 1912. At Chicago,

hearing that 'Abdu'l-Bahá was in Washington, he went there instead, only to

John David Bosch

find that 'Abdu'l-Bahá had not yet left

New York. So he hurried on to that

city, arriving very early on a cold and

snowy morning. As soon as he had partaken of it 'Abdu'l-Bahá said:

"You

secured his room in the Hotel Anconia are now one of the family. You may

he stole to 'Abdu'l-Bahá's suite and come and go as you please."

was admitted almost immediately. Remaining with 'Abdu'l-Bahá while

relating his experience to a friend, Mr. He received many visitors. Then I

Bosch said:

went for a walk, and when I

returned

When I entered the room I had a few minutes after an hour I was amazed to see about

two hundred people in the lobby. In a

few minutes 'Abdu'l-Bahá passed

felt quite empty. I never took the opportunity through. Noticing the respect that

these

expressions out. Eventually 'Abdu'l-Bahá told people paid him, the assistant manager

me all that I had wanted to ask him of the hotel, who was standing near

Foolishly I remarked that I had come here, remarked, "That must be a man

three thousand miles to see him, and of God."

He smilingly replied, "I came seven miles. Three automobiles were awaiting

me to see you." I told 'Abdu'l-Bahá and his party to take

care that I, being a foreigner, had then invited Mr. and Mrs.

not the capacity of a speaker and Edward Key for luncheon. 'Abdu'l-Bahá that my

work so far had been to circulate Bahá stepped into the first one with

late books and a few pamphlets. Two of the Persian friends. There was

'Abdu'l-Bahá said: "You are doing very well and one of the attendants

you are doing better than talk-ants beckoned me to come. As I reached. With

you it is not words or the color of the door, 'Abdu'l-Bahá seized me by

movement of the lips; with you it is the mind and pulled me into the car,

the heart that speaks. In your presence seating me at his right. He seemed

silence speaks and breathes." Then tea very tired. Immediately he put his

was brought in and after we had both arms around my waist, dropped his

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head on my left shoulder, and with me for two months in Padití. Came

a deep sigh went to sleep. During the whom they met was a minister, and

entire hour's drive, while the friends he later thanked 'Abdu'l-Bahá for sending

the automobiles looked at the sights, among these emissaries faithful people. OR

'Abdu'l-Bahá slept.

the day of their departure, the island-

When we arrived at the Kinney home they showered them with gifts and, in

a chair was placed in the center of accordance with a Tahltian custom, bethe room for 'Abdu'l-Bahi, but He did stowed upon Mr. Bosch a title meannot sit in it. Instead, He walked about ing "First king of the great f a r n i b of among the people, shaking hands. BahA'is arrived among us." When He came to me He panscd right In April of the next year Mr. and by without seeing me, and for a rn- Mrs. Bosch left Geyserville for Haifa m a t l felt hurt. Then I remembered to see 'Abdu'l-Bah6. After visiting and that m the morning He had told m e teaching In France, Switzerland, Gerthat I was "one of the family," and many, and Italy, they reached Watfa I h e w then that thcre had been no on November 14, 1921. Only their need to sag anything to me. spoken words could adequately de- 'Abdu'l-Baha departed for Washing- scribe the joy and happiness they had ton five days later and Mr. Bosch went being with 'Abdu'l-Bahi f o r two in the same car; ekght days afterward heavenly weeks. But no words m l d he again traveled in the same c a r portray the depth of the sorrow that with Him to Chicago. It was on thin descended upon them, and upon the trip that 'Abdu'l-BnhA bestowed upon household, and upon all the BahC'is of h~rnthe name "Nbrbni," writing it out the world, when 'Abdu'l-Bahi passed in His own hand and explaining, away on Novembpr 28, 1921. through an interpreter, that it meant Two days before His passlng, 'Abdu'l- "full of light." Mr. Bosch humbly ex- Bahi had walked in khe garden with p r e s s 4 the wsh that 'Abdu'l-Bahi Mr. Bcsch, giving him fruit from the might find time to vlsit his unpreten- orange trees. He was the last Westhoue home in Gcyscrville, to which erner to have this great blessing. Also 'AMu'l-Bahb replied, "Wlth you,"-and to h ~ mwas given the sacred privilege rpeatiw-"with you, I would sleep in of assisting the family with the prepathe basement." rations for the burlal of the Servant

Mr. Bosch remained in Chicago for of God; and the shoulder upon which the Annual BahA'l Convention and was "bdu'l-BabB had slept in New York, present when IAbdu'l-BaM laid the helped in Haifa to carry His casket foundation stone of the Baha'i House t o its final resting-place on Mt. Carmel. of Worship in Wilmette, Illinois, May At the request of Bahfyiyih IWnum, 1, 1912, the sister of 'Abdu'l-BahA, Mr. and Mrs.

The story of the visit of 'Abdu'l-B& Bosch remained in Haifa for the cu% to Califomla cannot be told here, but tornary forty days of mourning. Dursate it to say that Mr. Bosch spent lng this period, the grandson of 'AbduZ every possible moment in His presence. B a h i , Shoghi Effendi, returned from In San Francism, on January 19, EngIand to become the first Guard~an 1914, Mr. Bosch married Mrs. Louise of the BahQ'i Faith. Wben Mr. and Mrs. Sophia Stapfer of New York, being the Bosch took thc~r leave, he handed sccmd marriage £or each of them. She, them the first copy of tBe Will and too, was a native of Sw~tzerland,and Testament of 'Abdu'X-Babi to deliver

from that time forward, in all their to the Bahh'i Convention in Chicago In activities, the names of "John and Apr~d 1922.

Louise" were inseparable.

En route to the United States they

When the Teaching Tablets of revistted Germany, and it was then

'Abdu'l-Bahi were released, Mr. and that Mr. Bosch was instrumental in

Mrs Bosch were eager to respond at hrin~ineabout one of the first R n h i ' i

once. As both spoke fluent F'rench, they meetings fn Berlin.

chose Tahiti of the Society Islands in Upon their return to G e y s e r v

f i they

which to pioneer, and in 1920 they were soon engrossed in teaching work.

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Frequently they made trfpts to south.

out &, and demonstrathg h t

ern California. In the winter of 192%

unique spirit of hospitality

which from

1928 Mr. Bosch visited Portland,

the very beghnlng they had

poured

Seattle, and Vancouver, in the latter out in a veritable flood upon Bahh'is

city aiding in the formation of the first and non-Bahs'is alike. Particularly

was

local Spiritual Assembly in 1928. this true a t the Unity Feasts, that

Wherever he went he carried to the each year marked the opening of the

friends the spirit ut luv e arrd rlevwhiul~ s c s b s , at which they so

warmly wclto the Faith that motivated his o m mmed everyone. F m 1927 on, the

life. Mrs. Bosch, meanwhile, was d*

success of thc school became

the alling her part, traveling from place to compelling p-se

of their lives, and

place, striving to spread the Faith in they liked nothing better than to share

Sonoma County. But the greatest of all with the friends, at four o'clock tea

testimonials to their unremitting la- under the "Big Tree," their recollebors

is the BahVi School at Geyserville. tions of 'Abdu'l-BahB', and the believ-

On August 1, 1925, more than a hun- ers of former dayr;.

dred BmhA'is from the S m Francisco

Mr. Bosch livcd to see the

s c h d

Bay area, bsides other guests, con- grow from a small, informal gathergregated

at Geyservllle to celebrate ing do an efficiently operating instituthe

seventieth birthday of Mr. %sch.

tion, from which many young

people

It proved to be such a happy affair wwit Iurth lo lake Iht! leadlings tu

it was repeated the succeeding year, oountries in which he had once traveland

at that time the idea of a western ed and taught.

s c h d for the training of Bahl'i tenth-

HIS last appearance at the s

c h l

ers began to take shape.

was on the festive occasion of

his

In the spring of 142'1 the National eighty-ninth birthday when students

Spiritual Assembly appointed a com- and invited guests assembled in the

memory of three - John Bosch, Leroy evening at Bahl'i Hall to do him honor.

ions, and George Latimer--to find an enormous cake, bearing eighty-nine loaves for a western states Bahh'i lighted candles, was brought in and summer school. Mr. Bosch recalled placed upon the table at which Mr. that he had written 'Abdu'l-Bahi in and Mrs. Bosch were seated. Then a 1919, offering his Geyserville property long line of children marched in, singing "a Bahh'i community home or celebrating "Happy Birthday" as they laid operative institution and Baha't their handfuls of flowers on the table

schm1." Hence it was but natural that until it was entirely covered--evidence he should again offer the facilities of the love cherished by both old and his ranch for this purpose. Thus the young for these two selfless souls. Mr. first Bahi'I school in the West came Bosch, a much advice and laughter into being, the first session opening a term, at last succeeded in blowing out on his seventy-second birthday, August the candles. After individual greetings 1, 1927. In subsequent letters the Guar- and felicitations, the whole party movement stressed the hope that this school led down to the "Big Tree" to partake

would "flourish and attract an increasing number of the cake and elaborate refreshments ing number of spiritually-minded, capable the hostesses had prepared. able souls" who would "in time un- Following a lingering illness, Mr.

reservedly accept the Bahai Revelations- Bosh passed quietly away on July 22, 1946, just at the end of the twentieth work that is being achieved for the twentieth session of the Bahai School, and

our beloved Cause." ninety days before his ninety-first birth-

In 1916 Mr. and Mrs. Bosch deeded day.

their property to the National Spiritual Assembly. On July 24, at two o'clock In the after-

Assembly, thereby establishing the memorial, funeral rites were held in Bahai School as a permanent institution of Hall where the Master had lain in state for the American Bahh'i community. In the mid-morning. Masses of floral previous services they had been personal pieces bore silent witness to the affections to the Members, honoring them with love, esteem and respect of Bahais,

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neighbors, and business associates.

During the impressive ceremonies conducted by Mr. Leroy Ioas, an intimate Bahai friend, the Village stores remained closed. The pallbearers were neighbors and Bahais representing several nationalities. A beautiful spot in Willow Hill Cemetery, overlooking peaceful Sonoma Valley and shaded by the trees so dear to him, is now his

rest in place.

A cablegram sent by the Guardian from Haifa was received by the National Spiritual Assembly July 29: "Profoundly grieve passing dearly beloved, great-hearted, high-minded, distinguished servant of Bah'u'llah, John Bosch. His saintly life, pioneer services, historic contribution of institution of summer school, entitle him to rank among outstanding figures of the closing years of heroic, and opening years of formative age of the Bah'i Dispensation. Concourse on high extol his exalted services. Assure his wife and valiant companion of my deepfelt sympathy. Advise hold special gathering In Temple as tribute to his imper-

'All Saboor
ishable memory "
As befitting one of such lofty station,

the earthly chapter of his life closed Him, and loving Him . . . For the cause with a memorial service in the Bah'i of God will they contend, and not fear House of Worship at Wilmette, on Sun- the blame of the blamer."

day, November 24, 1946, to pay homage In his youth he decided to bear from

to his immortal memory. the enemies even a "rain of arrows,"

as he wrote from Baghdad to his father in Karbilb, who criticized him for his open declaration of his Faith and advised him to conceal it. Saboor remained firm and wrote 'Abdu'l-Bahb

Saboor, the patient, so addressed by asking Him for His Divine Confirmation the beloved Guardian, was a faithful tions. In His kind and encouraging rebeliever of Baghdad. He passed away peacefully, 'Abdu'l-Bahb alluded to his future in Sulaymaniyah on August 3, 1946. In and described "the absence of the beautiful letter of tribute and consolation from liever from his native land for the sake

of it" as "the cause of divine mercy the Guardian dated October 27, 1948 we read these words: "He was a sincere and the source of rest and delight in servant, gallant and faithful . . . peaceful both worlds." Accordingly Saboor

content in adversities, content with what voted himself to the diffusion of the had been ordained for him by his divine fragrances in the Bah'i meet

Creator." or whenever he met a soul search Saboor has recognized the ing after truth. He suffered insults and

of the Cause with, as a boy he read even stoning in the Ummah, memies,

He dethe following in a verse from the Qur'jn fended the interests of t h e Cause

(5:59): "O ye who believe! . . . God notably when he was a member of the

d l l then raise up a people loved by Spiritual Assembly of B a a d B d , which

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remilled in 1922 the assaults of the ~ovenanbreakers.

ORCELLA REXMIR131

OrceUa Redon3 (Louise Cutt9-Pow-Although S a b r had no high secular in Tracy,

ell) was born June 12, 1887

eduualium, h~ drank dcrgly of the dl-youth to

Minnesota. Planning in her

vine outpourings. His only happiness she a&

become a mllege professor,

was in extrading from the Holy Bocks California a t

tended the University of

the Clad-Tidmg~:of "the coming of the studied four lan-

Berkeley, where she

T ~ r r l " 9nrl in t ~ l l i n epeople about the guage% and maJored in education and

new Revelation. He ~ I l e c t c d the receiving her

domestic science. On

verses alluding to the "Lordship of degree, she took

Bachelor of Science

Baha'u*116h*' because he was dazzled philosophy and gsyby the signs of the greatness 0 6 found her interests changing,

graduate work in

chology,

BahB'u'llhh. lecturer.

and bccame a writer and

Between 1924 and 1934 S a h r was is a

The name "Orcelle RexIord"

greatly distressed by economic circum-letters chosen

cryptogram, made up of

stances and by the death of h ~ wrfes in New

for her by an acquaintance

and children. He continually swght the this name symprayers of the beloved Guardian, and wish to link her personality

York City. T o Orcella

bollzed her

received several comforting replies , which would

to cosmic forces for g o d

promising future blessings. These di-W s for develvine promiacs were later fulfilled.

give her the gretest Y m opment.

Though old and weak h e gave the BaM'l

Orcella Arst heard of the

last yesra of his life to pioneering the

Faith brom Mrs. Myrta

Sandoz of Clwe-

Bahi'i Faith in new areas. He joined confirmed by the pioneers in establishing the first Boston, Massachusetts - local Assembly in Kirkuk in 1942. Then a believer in 1945 the National Spiritual Assembly of 'Iriq sent him to Amara in the south where he set up a local Bahá'í Group there. Here the people were fanatical. They stoned him, and the police carried him for investigation. Returning to Baghdad he was honored to receive his last letter from Dr. Getsinger from the Guardian dated May 23, 1946 which alluded to his last days. At this time, Saboor became radiant and had the beauty of a mature soul. On December 23, 1946, he traveled to Sulaymaniyah to join the Bahá'í Group. A month later his life ended peacefully "Know thyself" August 3, 1946. He is buried on a high rocky hill overlooking the city, his grave near Jefferson with shadowy bougainvilleas. The Bahá'í's tribute is engraved on white marble at his resting place, that the friends will read and remember for nine years American Governor - in honor that he was the first Bahá'í pioneer to

land, Ohio, and was later Dr. Edward Getsinger in Baghdad. She became a student in 1918 & 1919. Since belief and action were available to her, while with Dr. Getsinger she brought two students from her own classes. These, too, became students and began to organize classes in Baghdad. In order to serve the Faith with maximum efficiency, she drew up a stock of her educational capacities; she even investigated her genealogy, to appraise past tendencies and inherited tendencies and thus fully to obey the commandment, "Know thyself". As a child she had often been told of her second husband, William Jamis, appointed by the British as consul and charge in Baghdad, who gave his services without cost to the then young and (1802-1811). Orcella felt

that her tendie in Sulaymhiyyih.

ency to

pioneer, and to contribute h a
services to a righteous Cause, might
have come down to her from this
ancestor.

'AMu'l-Bah6's newly-revealed Tab-
lets OF the Divint Plan ~ a l l e a f o r p i p

- 3- Uu h . m I WBlrlld Assembly o t the
neers to spread the Faith. In respmse,
lmrn mnranal iumlshcd by W a r d P. Hatch
M Y S cd Tra. end OW.

4% T H E B A H A ' f W O R L D

Orcella 6et out for Alaska in 1922. h m s , beyond the fmntler in
Mexico--

Some of her forbears had joined the the list seems endleas.
gold rush to the Yukon: she determined W i l e visiting Phoenix, Orcella
was

to find the gdol d souls receptive to Injured In a fall, which ended her proher
Message. The first Alaskan to ac- fessional career as n lecturer. In Hollycept
the Faith through Orcella w a s wood to regain her health, she was
Gayne V. Gregory, who s m became active in teaching and administrative
the husband of his teacher and within work. Then she left California on what
lwn years gave up his extensive dental was to be the last of so m a n y
journeys

practice at Anchorage to serve as busi- for the Faith: alone, she attended the
ness manager of Omella's lecture tours. thirty-eighth Annual Bnhll'i Conven-
Rc@lla continued to be a lecturer by tion at Wilmette, teaching in various
profession; while conducting classes on cities and at the Geyscrville Bahk'i
various subjects (among other topics, School on h e r wav home. On Sundav
such as diet, she did much to popu- morning, August li, 1946, she died s u i -
larize the use of color in clothing and denly in her bath.

in household furnishings and utensrls,

a t that time traditionally drab) she Messages Boon began to arrive from
would refer her students to a lecture many parts of the BaM'l world from
that would follow the paid series of the grieving spiritual children of
Ortalks, and would b r ~ n gthem a horn- cella. Johanne Sorensen Hoe\$ wrote
ledge that was beyond price. This final from Denmark, "It was through htartalk
was on the advent oX RahB'u'll5h. ing her lecture about the Bahi'i Faith
Invariably, she left a Bah4'i study that I became a Bahi'i (in Honolulu,

1925) . . I will always be thankful to

class, which was then conducted by Orcella Rexford that she could not keep
other BahB'i teachers. That h e r meth- her great love of BahB'u'UQh by herod
was successful is proved by the self but wanted to bring the loving meslarge
number of Bahs'is who first sage of: God to her fellow men." And
learned of the Faith through Omella. Ophelia B. Crum: "I was among the

5n Dcnvcr, for csempc, cightccn hun- audience of about a thwsand who
dred people attended the Denham heard Orcdla say: 'I have been teach-
Theater on each of two nights to hear ing you about these outer subjects in
Orcella speak on the Cause, and a which you a r e interested, but now I
study class of four hundred and thirty- wlll tell you of the greatest truth
that

five people resulted. When, toward the you should h o w today . . . ' The
next

close of her life, a .serious accident night we met to form study classes and
ended her professional lecture career. f o r three months we would meet . . .
giving her the freedom she had longed At the end of that time some forty
for, she found that she had been de- students became members of the New
prived of her best teaching medium. York BaM'f communitv." Victoria E.
In 1925 the Gregorys left Ala~kafor Robarts, who introduced Gayne Greg-
Honolulu, and after teaching there, re ory to Orcella, writes: "Orcella
Rexturned to the mainland where they ford was an outstanding woman, m e
traveled from west to east and north of the few persons whom I ever met
to south; then crossing the Atlantic who never said an unkind or critical

and taking their car with them, they word of another . . her one great
motored through Europe. While here dcske war to establish the BahA'i Cause
(~ n19261, they received permission to over the world." From Boston, Helen
visit Shoghi Effendi in Haifa. Return- L. Archambault states, "In 1931 . . .

ing spir~tually reinvigorated to the she had been holding her Health Lec-
United States, Orcella continued her tures whereby many were helped phyconstant
travels: at one time o r another sically and mentally . . . out of that
she taught in Oakland, Milwaukee, Dwr- group eleven became declared believvr,
N- Tork, Omnha, G n t t l r , S p prq . . . In 1lnJ Orrelln c a m e ngnin
kane, Boston, Atlanta, Chicago, Flint, to Boston . . . out of this group
nine

Detroit, Butte, Phoenix, St. Paul, Win- have since declared their belief; . . .
neapolis,-in Florida, Texas, Okla- m y husband Vidor Archambault
and I

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were among the first elwen and are
grateful beyond words to our 'spiritual
mother.' " Mrs. Wetzcl Ingold of Whitefish Bay, Wixonsin: "My lifo has been
d ~ e p l y blessed by knowing her."

Martam Haney, Washington D.C.,

early BahH'i teacher, says, "It was so

easy for her to make cantacts wlth

her fellow human beings . . . she bad

a precious and sweet sympathetic understanding of life and pmple. OEcella

was a born optimist. . . T h ~ soptimism

drew people to her. She had an intense desire to really know the Bahá'í teachings. . . . At one of our annual conventions there were twenty-two believers present who were the spiritual children of Orcella." Mamie L. Seto of San Francisco, one of the Bahá'í teachers who assisted Orcella with follow-up classes, writes of the study group which Orcella left in Honolulu, and adds, "She maintained that we must meet people on the personal plane, help them with their personal problems, and then take them to the universal or world aspect of our Faith . . . she gave one of the most convincing presentations on the Faith I have ever heard of. She ~ n ~ l in

Orcella Rexford

. . .
 in the early time, A letter from the Guardian, through and with the greatest ease devised and formulated plans for any project . . . was of the most devoted teachers Angeles says in part: "She said no task seemed too difficult. . . . She looked forward eagerly to the response of each day as an opportunity for attention of further development. . . I can think of few people who loved a new idea as much as Orcella did. . . . She was radiant devotion will, not be forgotten, and her example should certainly be born to conquer and overcome those obstacles which stand between one and believers. It is a great pity that Cause should lose her services just as the new Season Orcella Rexford was laid to rest August 14 at Inglewood Park Cemetery, to dear Year Plan is getting under way. He asks you to particularly convey near the grave of Thornton Chase. Mr. Gregory his profound sympathy for

Friends filled the chapel; Paul Schupp the loss of such a wonderful woman
 any, who learned of the Faith through and to assure him he will pray
 for her happiness in the next world, a
 Orcella, traveled from Phoenix, Arizona to sing at the memorial service, in which she will And many of her
 old fellow teachers awaiting her. . .
 and Mrs. India Haggarty, Mrs. Florence Holdnager, and Mrs. Emily Schieday on
 ."
 A record of Orcella's last
 day on earth was set down by her friend,
 Mann spoke. Winstan Evans read the Mrs.
 Mrs. prayer at the grave. The Guardian's
 cable to Dr. Gregory was made "Deplorable loss Indefatigable, gifted promoter
 Edith Weston:
 That last morning Mrs. Weston drove I
 Orcella and other friends up from Hollywood to the Fiesta in Santa
 Barbara. Heartfelt, sympathy. Fervent prayers. Shoghi." Barbara. Orcella, true to her love
 of colors,

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was wearing a striped green cotton I have missed, and I have always wanted
 and a dark emerald-green sweater to go."
 er, and her hat and mat were two It got dark and they started for
 ahead of purple: with her soft hair home. This was Orcella's very last
 and fresh skin, she looked radiant and journey; she devoted it to teaching her
 youthful. friend:
 They went up by the Coast road; the "She talked Bahai, she radiated
 it;
 wind blew, the smell of flowers in the air she seemed like some spiritual
 elf, the spray stung their faces. In San Diego to share with us the
 ethereal joy
 Barbara Orcella guided them to the office of her religion. 'Bahai is love peace,'
 old Spanish mission she explained. "They are hospitable. No
 Missions"-and then took them to call on one who has too much, for all share. Chilon a
 resident Bahai family, the Matteson must get the consent of both parsons,
 explaining on the way that enters before they marry. Those who
 Bahai are hospitable and that they come into the Faith receive a special
 could doubtless eat their picnic hour outpouring of the Holy Spirit. This
 in the Matteson home. Mrs. Weston discovers always with a new Manifestation
 that Mr. Matteson had built. Oh, if I could be your spiritual
 his house with his own hands, using mother, and bring you into the peace,
 sections of old buildings, packing cases the happiness, the utterment
 n t ,

and new lumber, Above the mantle- that the Faith has given me.'

piece they saw a green, sculptured "After awhile she was silent. I asked

square of rosewood, on which was if she was tired. 'Oh no,' she replied, painted the symbol of the Greatest and once again she became her old

Name. The visitors spread their lunch alert wonderful self. At 10:30 we said out on the long dining-room table. TRHM good-by. my doctor--my husband-- they left, Orilla promised to come and she said reflectively, Was my only respond a weekend in the little guest room on this perfect day. I wish he house Mr. Matteson was holding. could have been with us.' "

After that they watched the Fiesta parade, which depicts the city's history from Indian times. Orilla and Mrs.

Weston sat in the curbing along the line of march; they saw babies in flowerdecorated carts, young men and

On October 15, 194. the Bahá'ís women in the costumes of long ago, of Egypt received with sorrow the news Spanish dons on Arab horse-bright of the passing away of AM-Fetouh colors, shiny harness, tooled-leather Battah, an early Egyptian Bahá'í, and saddles heavy with silver. Warner a true servant of the Faith.

Brothers was taken pictures. Tiesun He followed his father in embracing

was hot, but Orilla did not complain. the Cause during the historic sojourn Later they drove around a bit, started off 'Abdu'l-Bahá in Egypt in 1911-1912, to window shop, ended by shopping in and had the privilege of being in His earnest-and Orilla was delighted Holy Presence.

with hex purchases. At six she suggested- He devoted himself to the service of

ed they go over to the Samarkand, the Faith, and was never daunted by Persian hotel; here they walked threats or persecutions, Bravery in detour through the long twilight gardens with fending the Cause was his distinction, their light-blue alabaster vases. They and his thorough study of the teachings looked down across the city. "See, he enabled him to meet the various arguments the Government took over this movement of the opposition with a dominant hotel for the soldiers, water used to power, and to surprise his adversaries flow down this broad decline clear before with sound and convincing proofs. the bottom of the decline," Orilla said. In 1914 and 1935, when

prerequisite

"This is really Fenian, with its sunken raged in Port-Said and Alexandria regards, its flowers, its running waters. my 75bd

Abprilla. al Ew

u al ArscmW

~ I and

~ m t & a l ~en

I'm going to Persia. It is the one place

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zeal and energy that he passed away.
His loss was deeply regretted by the
beloved Guardian.

'ALI SAID-EDDIN!

On February 19, 1947 the Bahá'ís
of Egypt were shocked at the irreparable
loss of a staunch believer, and
a sincere servant of the Cause, 'Ali
Said-Eddi.

His knowledge of the Cause went
back to the early days of the Báb
'Abdu'l-Bahá, when at the age of sixteen he noticed in one of his school
teachers at Beirut certain characteristics and virtues which he greatly
admired. When he learned that that
teacher was a Bahá'í, it was sufficient
to attract him wholeheartedly to the new Faith.
Later he was brought into the presence
of 'Abdu'l-Bahá by his teacher, and
the moment his eyes fell upon the Holy
Abul-Fetouh Battah's Countenance he recognized at once the
Divine Resplendency shining from the
Beloved Master and became devoted
to Him.

Respectively, he accomplished much in Some years later he lived in Palestine
behalf of the Bahá'ís by interviewing them where he received the blessings
high officials and giving sound statements of the Master. On various occasions
statements on the truth of the Bahá'í he served the Cause under circum-
stances of Faith. As a government employee, he remained in Egypt for a long period of his
life was transferred to Mag-Harnadi, Upper Egypt where life was very hard, as the hatred and
persecution in Egypt, where in 1941 he attended to the enmity of the Covenant-breakers were
a serious obstacle to civil defense against air raiding.

raids, and made his first lecture on The ascension of 'Abdu'l-Bahá was
Universal Peace as ordained by a deep shock to him, but he soon informed
Ghahí'u'lláh. Observing the tumult in his country he published in the Guardian. Being
a lecture caused, especially among the wholly devoted, he sought the advice of
Muslim clergy present, he published an Shoghi Effendi in every undertaking,
invitation to them as well as to certain and so In 1931 he proceeded to Egypt
to meet eminent persons of the town to hold a meeting to settle permanently in Port Said.

a meeting to discuss the Bahá'í Faith. Not only those fellow believers who
He was soon transferred, however, to had the privilege of seeing him at the
the more remote city of Luxor, and Holy Shrines on every commemoration
was warned by his child, the danger and festival occasion, but the entire
of the Tribunal, against continuing such Bahá'í community of Egypt did
reactivities. In Luxor he resumed his membership how great was his faithfulness
activities, delivering the Message to a few and how amazing was his love and
few souls and supplying one of the devotion.

biggest hotels with Bahá'í literature Although he was ill from 1990 until
for its reading library Feeling that his death, he participated in
all

could serve the Cause better as a free Bahá'í activities, and indeed his
sickaged, he retired and settled in Cairo.

He continued his service with great

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ness seemed to give him greater
spiritual power.

His sacrifices are beyond calculation.

"Villa Safwan," bequeathed to him to
the National Spiritual Assembly of
Egypt, stands as a monument to his
generosity, and his gift of land to the
Holy Shrines at Carmel ranks him
among those whose names and deeds
are imperishable.

The following cable was received
from the beloved Guardian: "Deeply
grieve (the) passing (of the) beloved
staunch servant (of the) Faith, 'Mi
Effendi Said-Eddin. His exemplary
services enriched Bahá'í endowments
in both Egypt and the Holy Land.

Advise friends hold memorial gatherings (in memory of) his imperishable
services."

On December 13, 1946, the Bahá'ís 'Ali Said-Eddi

of Egypt learned with deepest sorrow
and grief of the passing of Mammad

Tau MBhBnn, the last survivor of 'UlamBs cursed and accused of
heresy.

the age of Bahá'ulláh. His loss is He was horrified when he

ill-fortunately irreparable, not only to his Mend8 in mad B4qir (surnamed
"the Wolf" by

Egypt, who had received from him true the Supreme Pen), and Imam Jum'ih
fatherly love and kindness, but also he killed the two brothers, Muhammad
those innumerable friends in both the Hasan (surnamed the Sultan of
East and West who knew him well, Martyrs) and Muhammad Vusayn (highly
valued his services, and a p named the Beloved of Martyrs), not
appreciated his help on their visits to and because they were Babis, nor because
from the Holy Land they are regarded as apostate,
but

He grew up in Persia where he first because Imam Jum'ih was indebted
glorified the light of truth shining from them for LE 8WO and sought to free
the horizon of Bahá'u'lláh. This was himself from debt by this savage and
~ In the early days of His Declaration, brutal crime.

when the fire of hostility toward the Faith was being lit by its enemies, left for Egypt. During this voyage he who were drawn from among the met many believers in various countries and dignitaries of Persia. He heard the 'Ulambs (Mbs- Faith. He stopped at 'Akhd, the city lem leaders) addressing the masses of the Prison, where he was welcomed from their pulpits, arousing them and In the friends of the Faith, and where inciting them to rise against the be- the brothers' murder was much disbelievers of the new Faith, to destroy cussed. The first day he had the honor them. and to upmot their movement; of meeting 'bbdu'l-BahC, and the secr and h e witnessed the patience, forgive- ond mornlug he was privileged to n r h s , serenily, uprigl~lrush,nud ahead- make hls flrst visit t o the Holy P r e s

fashess of those men whom the erne of BahB'u'HIh, when the Tablets

* the nauoual

Bahal\$ 04 Em!, SUE", ".\ Cd

revealed in hwor of the two martyrs

were being chanted by AqL JAn,

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(surnamed the Servant of God). After thirteen days stay he resumed his journey to Egypt. Later, h e made four more trips to the Huly Land: the second one Initiated his career, because on that viait BahB'u'lIBh advised him to settle in Egypt, and his last visit was in 1991,just a year hcforr t h nnr~nson

~

of the Blessed Beauty.

His devotion to 'Abdu'l-Babi, the

Center of the Covenant, wna very sincere, and he had the privilege of receiving

His blessings on many visits

to the Holy Spot, the last being on

February 4, 1919. The historic vislt oE

'AWu'l-Bahl to Egypt in 191h1912

gajned Muhammad Taqi I ~ f i h Q n i

fresh mace as he devoted himself to

His service as well as to the service

of the p~lgrlms.

On Ncwembcr 28, Im, he was deeply

shocked by the news 01 the ascension

of the Beloved Master, announced by

the Greatest Holy Leal by a cablegram.

He proceeded to I3aifa immediately

and there he felt that the world had

become dwoid of life. On the fortieth

day he left Haifa, when the sighs of sorrow and grief of the bereaved, both Muhammad Taqi & M. Effendi. In the field of literature Taqi Effendi

The progress of the Cause in Egypt took a notable part. He knew by heart is associated with the services of almost all the general Tablets of M. Effendi. There were only a few believers when he first he could reach most of the outstanding in Egypt, but through his activities many souls came to embrace the Cause, and many centers were established. He helped to translate into Arabic many books and His house was dedicated to Babel Tablets, such as the Quran and S. M. e activities and many meetings were held. He also worked there. It was honored by the visit of articles demonstrating the truth of the Cause and promoting its teachings and In Egypt. Y. H. Z. i. Abu'l-Faghd Mrs. principles.

L.M. Getsinger spent their last days on earth in that house, receiving all Years did not dim the brightness of Hospitality and care. His spirit, although they laid upon him His spirit of faithfulness shone with an increasing burden of sorrows and full brightness when the Covenant disasters. The deaths of his sons, folbreakers began their activities and loved by the death of his wife, left THE BAHAI WORLD

him alone, but his spirit never faltered commemorate	memorial gatherings to
nor felt loneliness, as his true martyr Concourse	his high achievements which
was found in his Beloved Bahh'u'llih. feel deeply	on High extol, for which I
His kindness and hospitality were ex- tended to everybody, and his innumerable Qassabchi, who was	grateful. . . .sho&i." H i j i Mahmud
able services are graven upon the family of	a descendant of a very old
hearts of the believers of the East and Faith	Baghdad embraced the BahB'i
West.	m 1911 through reading The
51er o j the	

As a Hand of the Cause of God, West which then publ~shedrewrts of Mmammad Tsqi IsfBhAni served, 'Abdu'l-BahP's travels in Eurupe. His underwent hardships, and passed away addresses, His photographs, and a o w ~ t ha smile of peaoe. Memorial gath- counts of the dcep and widespread erings were held by the believers in interest He created among the various vanous centers, and a suitable resting classes of the Western world. The 1splace is in Mursc of construction in sues of this Bahi'i magazine were the Bahl'i Cemetery. Nothing can presented to him by a certain BahP'i better express the measure of this rich merchant of Yewlsh extraction, the late Life and ~ t sblessed termination than Joseph M d u , who later gave the following cablegram recelvd from Qassabchi, at his request, a mpy of the Beloved Guardian:- the Ktfdb-bAqdas, which served to re-

"Hcarts (R ~ P)e w l stricken (by the) inforce and consummate his faith in the

passing (away of) heLoved, outstand- new Revelation. The Master, in a Tab ing, steadfast promoter (of the) Faith. let revealed in his honor in this conhf*armnad Taqi Tqf4hM. Inng record nection, b l e s s 4 him for having attained

(of) his magnificent, exemplary serv- the summit of being and believed in ices (is) imperishable (and) deserves the revealed signs of the secret of exrank (him among the) hands (of the) rstence. From then on he contuuued to Cause (of) God. Advine hold befitting offer to tbrsty s o d s the celestial Water

memorial gatherings (by) Egyptian of Life of which he had been eiven centers. (I am sending a] contnbuhon to drink.

(of) two hundred pounds (for the) construetiopl (of a) grave.

Hhji Mahmiid Qassabchi's services

to the Cause of God started soon after

(Signed) Shoghi." World War I when, by permission of

'Abdu'l-Bahi, he undertook the restoration of the blessed Houae of

BahA'u'Idh. Although he had expressed

his readmess t o do this important work

at his own expense, the Master and a

On the morning of September IS, number of believers participated in

1947 the friendx of 'Irdq were deeply contributing to this end.

grieved by the news of the loss of the

w e l l - h o r n believer, QQJI Mahmird of InBahB*u'lIih

1925 when the case of the House

was being considered

Qassabchi, that faithful, steadfast and and decided u r n by the law courts of

devoted Bahi'i who loved and served Baghdad, and the Shi'ih populace

the Faith of Baha'u'711& until the last

were causing a great agjtation about

days of his llfe on earth.

the diaputcd case, thus

rendering the

The Guardian paid tribute to Aim in situation of the bellevers in Ba&d&d

the following telegram to the National very critical, pAji Mahrnird Qassab Spiritual Assembly dated September chi not only stood firm and faithful to 17, 1947: "Deeply grieved loss dearlybeloved, illustrious promoter Faith, the Cause of BahB'u'llhh but encour-

H A j i Mahmud Qassabchi. Fas pre- aged other friends to do Itkcraise. Meancious, historic servlces in 'Iriq, time, he expended freely t o defray the Persia, HoIy Land, unforgettable, ex- fees of the lawyera who were engaged e m. d a r y.. A d v ~ s ecenters hold befitting

-

ta defend the BahP'i case.

A few years later, he was privileged

.E;F1 Wr1- .4=-mwof the t0 play the leading part in the purchase

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5W

and establishment of the first

Ha&-atu'lQuds of BaghdM, and when

the friends undertook to m t r u c t the

present Notional KnzIrabu'tBuds his

cantributions were very g e n e r a .

Qassabchi was also among the first believers who participated in na small

measure in the erection of the Haziratu'l-Quds of the village of Avashiq,

the first of its kind to be built in 'Irhq.

Perhaps the most distinguished and

imperishable service he was privileged

lo render to the BahiiSIFaith was the

construction of the three additional

rooms adjoining the Shrine of the B i b

on Mount Carmel. These rooms now

contain the International Bahb'i Archives. The beloved Guardian, who personally

supervised the work, repeatedly

extolled this mcritorious service of

Haji Mnhmud.

With the approvak of the Guardian,

H4jl Mnhrnfid Qassalxhi participated

through his contribution, in the purchase of the land which ls to be t h e

HAJI M a h m ~ dQassabchi

site of Persia's Maariqu'l-Aakkir. A

few years before his passing, HQji Mahmfid QassabdLi donated t o the Cause

three small. houses a d ~ o i n i n t h e

of Bahi'u'llih.

~ House ky ~ f 2

, ~ W ~ ~ ~

to the Holv Land where he took mtf

Concerning one of his recent contri- in the funeral of Bahiyyrh ~ h ~ n u m .

butions to the Faith, Ruhiyy~hKhhum I n 1933 Qassabchi suffered a

severe

writing to a friend ip BagbdAd, stated: attadt of paralysis which he narrowly

"Please inform Mr. Qassabchi when survived and as a result of which he you give him the enclosed receipt that could hardly inove or speak for the the Guardian has decided, in view of rest of his life. On September 11, 1977 his great affrction for h ~ m to , use this Qassabchi, who had already grown &ail

loving contribution of his to the Faith and weak, fell ill, and two days later for work en completing t h e superstruc- wlnged his flight iu the Abhi Kingdom. ture of the Bib's blessed Temple, when- He was buried at Salman Pak, about ever circumstances p e r m ~ this t hisboric thirty miles southeast of Baghdid. enterprise to be c o m m e n d . "

In 1931 Qassabchi with the a g groval .of the G~unrdian traveled to Bahbk'llah's native land, where he was very delighted t o meet large numbers of devoted and zealous beUevers in p h r b , K_hurBssh, and other cities and

towns. There he lost no chance io eon- Mrs. Bedah Storrs Lewis was born tribute to various Bahi'i enterprises of a well-known Mormon family in and undertahngs. Springville, Utah, on January 21, 1881.

In 1932 QarsabJli had the honor to She died in Los Angeles, California. on visit the beloved Guardian a n d the November 9, 1947. Her life had been a BahA'i Holy Shrmes. Lnter in the year, tree that bore much fruit. As Miss Beuwhile spending the summer in Damas- lah Storrs, she married A l k r t E. cus, Syria, he received the shocking Lewis. They had no physical children, 504 THE BAHAI WORLD

but Mrs. L e w ~ shad a spiritual family that was indeed numerous. For Mrs. Lewis was an elcquent speaker, a fluent writer and an octivc Bahh'i teacher. For approximately twentyeight years she had devoted an increasing amount of her time and her unlque capaelties to spreading the "Glad-Tidings" of the ccmlng of BahP'u'llah.

According to her brother, findrcd L. Storrs, Beulah became a follourer of the Bahi'i Faith in CaWornla. Be writes: "As I remember It, Beulah first became a BahB'i in 1919. I became a Bahi" a h o s t instantaneously when I iisst Iearned of it through Beulah. My mother followed soon after that. My father never declared hmslf to be a BahP'i, but talked BahA'i to practically everyone he met. Beulah . . . the Br&ham Youna Univers~ty at attended

Prow, Utah, and later studied in England. . . . She had a varied experience in dramatics, and had been in the movies in Hollywood in the silent days.

. . . I do know that she gave up everything, including her ambition in the field of dramatics to serve Bahá'u'lláh."

Beulah Storrs Lewis

Mrs. A. C. Platt relates that, while Beulah was acting in silent movies

regarding the teachings of Bahá'u'lláh. After

pictures, she met with an accident and the

lecture, one of the members of

was taken for recuperation to the home of Mother Wright, a Bahá'í and a prominent

audience who came to speak to her was Dr. Mayo, of the well-known

character actress. But it was at that

Brothers of Minnesota. He told her

the home of MTS. Platt that a Bahá'í study class was conducted. Two members who attended the class regularly had

been impressed by her efforts to serve humanity spiritually without financial return. He said that he

and expressed keen interest in the kidney

noticed in her symptoms of a

teachings were a little girl and her could

ailment, which if treated in time,

mother. That girl was Carole Lombard cured. Then

be greatly benefited, if not

who later became a world-famous actress, and a close friend of Beulah

he added that he too was trying to

health, Lewis. In the spring of 1938, Carole

mankind in the field of physical

her the Lombard Gable, already a Bahá'í at

and that he would like to offer

heart, was encouraged by Mrs. Lewis

facilities of the Mayo Brothers

to appear before the Spiritual Assembly

without cost. Though his kind and selfish offer was deeply

appreciated, bly of the Bahá'ís of Los Angeles and

she decided she would not accept it

to declare her belief. She joined the that

It was also in New York City

Bahá'í World Faith and became a member of the Los Angeles community.

an enemy of the Faith came to Mrs. Lewis and offered to establish her

as Mrs. Lewis was active in civic affairs. In 1930 she was president of the

a minister in a church and her own, saying that from this position she

could

saying that from this position she

Cause in Egypt. He was one of the village and settled in Cairo. Ris
 hardfour heroes of Kawrnu78Sa'iyldih, the ships did not cease, but his
 spirit conhistoric village in Upper Egypt, w h , tinued to grow stronger.
 At last he wan
 undeterred by the forces af terror, ap- appointed a teacher by the anistry
 ol
 peared before the Muslim Court and Education, and was thus afforded a
 courageously and unreservedly de- comparatively peaopful life.
 clared their faith in BahH'u'llHh. Taking
 into consideration the times, and how As a graduate of the
 thousanb-year
 great has been the evolutim in the old Mudim University, al-Azhar, he
 exthinking of their m t r y m e n in the erted his howledge, s m g t h
 and skin
 course of the twenty-five years since in a~slstlNgin translatiny inlo
 Arabic
 that first charge was brought against many of the BahB'I Writings.
 the BahB'is in Egypt, the championship In August, 1949, he visited
 the.friendu
 of the Cause which he and his fellow- of Alexandria during his summer
 holibelievers displayed appear incompara- day. His regular attendance at
 their
 bly greater than similar events record- meetings caused mutual delight
 and
 ed later. happiness.
 That championship stands in the an- On the evening of his pasdng be
 atnals closely assclciated with thefr sac- tended a local symposium of the
 BtrhB"1
 riflces and sufferings and marks the youth d Alexandria. It is said
 that his

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THE BANA'f WORLD

joy, happiness and thanldulness to
 Bahi'u'llih werc so great that he
 seemed t o feel as if it were the last
 nrraeion for him to express his deep
 affection, love and apprcc~atimlto his
 beloved fellow-believers! dust as he
 reached his home, he began to suffer
 heart failurc and w i t h i fifteen minutes
 h c passed away. % w a s fifty-six years
 of age.

His body was interred in the Baha'i
 burial ground in Cairo.

May his soul abide in eternal rest in
 the Kingdom of AbhP!

(National Spiritual Assembly
 of Egypt and Sudan)

written by Robert GuXck from data
supplied by 'Abdu'fiRazzBq 'AbbBs.1

Toward the close of 1949, violent
death claimed luki'd-Dfn 'AbbBs, one
of the most active and enthusinstlc in many trips, perhaps a dozen, to
Baha'is of 'Ir4q. He was born in Auguat Haifa.

1902, the son of 'Abbhs Rid8 MaSbadi A teacher by profession, he spent
'AAbbis who had four years earlier em- most of his life in the employ of the
braced the Cause. Mnistq of Educat~onof 'Iriq. TRe in-

Nhri'd-Dm w a s one of those blessed spectars knew of his allegiance to
the

F a ~ t hand because of this sent him to

souls who thirst after righteousness. distant and uncowedt places in 'Irlq.

Although Bahi'i literature was very This discriminatory treatrnct enabled
scanty durmg the days af his youth, he him bo render unusual services ta the
loved to read whatever he could find Faith as a p m e e r settler and teacher.

r h t the Faith. He spared no effort During t h e last seven years of
his

ta seek out every manuscript in his earthly existence, h e and his wde
eagerness to master the Teachingx. He taught school in Sulaymbniyyih, a town
shared his father's perseverance and in 'XrBqi Kurdisthn which will forever
devotion to the Cause. Attacks and per- be remembered because of the sojourn
secution only served to strengthen his there of BahB'u'IIAh. N9iri'd-Din'Abbfrs
cfftorta, end his loyalty and self-sacri- loved the Kwde, and his affection was
fice ~.eachedtheir m i t h in the face of recipmated. He performed the
hisopposition. toric service of securing the

translabon

into Kurdish by Mahrnhd Jawdat of Dr.

In his library he kept every available Esslemont's BahaW'Ildh a d the New
BahB'i book, including many published Era. Not mdy did he succeed in getting
in other parts of the world. His time the volume translated but he also disand
money were oonsecrated to Bahi't trihut~dit widely smong the Kurds. He
service, his one consuming interest in personally translated into Arabic
life. His Iwe for the Cause and for George Townshend's pamphlet about
Shoghi Effendi was further expressed Qneen Marie's conversron to the Faith,

IN M E M O R I A M

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publishing and distributing hundreds of
copies and presenting a gmdly supply
to the BahB'i library in Baghdid.

He was loved by his students and by
all who lmew him intimately.

JULIA CULWER

, 4 ,:.-.v

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February 8, 1861January 22, 1950

BY S m . r W~nor:

Julia Culver, after forty-seven years of devoted, generous and sacrificial service to the Faith of Bah'u'llah, was released from this world of limitations on January 22, 1950 in East Oakland, California, and passed to broader horizons at the age of eighty-nine.

Born in 1831, Julia Culver spent four years as a child in Germany. When the family returned to the United States, they lived in Chicago. At twenty, Julia returned to Europe. It was in Munich, 1903, sixteen years later, that she first heard of the Bah'u's Faith from an American woman who was there at the time. She lived in Europe for five years and did not

Julia Culver

In those days there were few persons in the United States or in Europe who Congress knew about Bah'u's Faith, much less recognized Him as the Manifestation of Christ. In those cities. Julia contributed

beliefs. Together

in Europe for five years and

stand in teaching work in

Bredau and

in Budapest at the Esperanto

congresses held in those cities. Julia contributed

recognized Him as the Manifestation of Christ. In those cities. Julia contributed

large sums of money at that time so

God for our time. Julia, however, who went forward and throughout the following

that the teaching work might

seemed to have been spiritually prepared to recognize the Prophet on Martha Root and other Bah'u's

years continued to aid

learning of His coming. No sooner had she heard of His Message and pursued health of

teachers.

what little was available to the Western world at that time of His Teachings, Geneva

Mrs. Stannard, who had

than she accepted their validity and Guardian, made

Bah'u's International Bureau in

dedicated her life to the promotion of to take

at the request of the

His Cause. Back in the United States Culver, familiar

It imperative to find someone

in 1904, went to Quince Acre, in an 80-acre

over the burden. Julia

Marne, where Sara Farmer, through choice and

with the Continental people

languages, seemed the ideal

her Green Acre Conferences, was
Guardsmeacbn the Glad Tidinas of

was heartily approved by the
inn.

....

~ a h i ~ ~ ~coming. l i w s mere sh; deep-
longer a b e
-e a m g s .

with M ~ m~ a. r d no

ened..her knowledge of the Divine
Julia Culver, by that October, was
beau,

t, assume the expenses of

In about 1820 Julia Culver joined
seeing this in=-

raced with the d~ui~v u l

forces with Martha Root, that intrepid
embryonic, inknation-

portant, though

BahB'i teacher who won such a crown
takine uoon herof glory by her tireless efforts and
reiprmsibility f o r it. She

a l center closed. or of
self the full

.- .-

T H E B A H A I W O R L D

elccted the latter, and with a conbrk
in

the Bahk'i Bureau will increase

butron of six English pounds a month
the

power and will gather round it

from Shoghi Effendi, (later increased
there

other movements represented

lu nine pounds), Julia Culver supplied
less int h e remain~ng und major share of the
than it) until

(all ob them less complete,
formed, less inspired

necessary funds to keep the Bureau
of its

it becomes, by the sheer force

functioning and expanding.
ac-

own merit nnd character, the

111 tllr e a i r l y summer of 1928, Emo-
Hoagg, a t Julia" suggestion,
Internationcame to Geneva to help and together
muse will happen.

hmvldgd Center uf nll the congne
structive energies of that

thgr built the Bureau Library, initiated
be s m .

Nothing can stop it. May it

a bulletin and arranged lectures, teas
s and

How great a privilege is y o u

and other activtbes dcsigned to make
and

Mrs. Hoagg's to be so bravely

the Bureau n meeting ground for all
this

successfully upholding there

persons and groups who were w r k i n g
difficult

great Cause through these

for peace and the betterment of the

times. . . ."

world. Many notable persons visited the Nor was the development of the
 In-
 Bureau in those years and attended its International Bureau the only service that
 functions. Among those who had a w open- Julia Culver offered her beloved Faith.
 ly voiced their sympathy with and ap- It was she who arranged for the
 appreciation of the Bahá'í Faith and her French translation of Dr. Esslemont's
 claimed it as perhaps the greatest force Bahá'u'lákih and the New Era, and she
 In the world for the unification of man- who shared her own limited resources
 kind, was the late Eduard Bená, then to help any and all who were in need.
 Minister of Foreign Affairs for her d ~ a r y discloses but a few of the
 Czechoslovakia. host of deeds and contributions
 which
 Under the direction of Julia Culver, flowed from her loving, generous heart
 the International Bureau thus cooper- and purse: a hundred dollars to help
 ated with all organizations in Geneva educate a Persian youth: eighty dollars
 that were striving towards goals siml- to aid someone else; a check to a
 mother to those of the Bahá'ís, maintained her whose daughter had suffered the
 contact with the activities of the Faith amputation of a leg; cheeks to Bahá'í
 throughout the world and did all in her teachers in Europe whose means were
 power to make it an a w r l l ~ a r y nerve too limited--everywhere the helping
 center to Raifa, as the Guardian wished hand.
 ed, in all that pertained to the Faith. Small wonder that George
 Townshend
 This was no small task, but with the wrote at this period (July
 1930) : "The
 a ~ do of Bahá'í travelers from all parts bugles of heaven are blowing
 strains
 o i the world, both the Bureau and the of thankfulness for your
 faithful,
 number of Swiss believers steadily staunch and determined efforts
 to
 grew. o b q the Center of the Covenant
 and
 One of those Bahá'í travelers to visit keep the Geneva Bureau go^.
 Listen
 Geneva in those days, was the eminent to the bugles and do not mind
 the
 George Townshend, Canon of St. Paul's .
 amongst mortals. . . My thoughts
 and prayers will be with you and your
 parish's Cathedral in Dublin and Archdeacon of Clonsilla (actions she has re-
 brave, lonely and invaluable work for
 recently renounced to devote his entire God and His Cause."
 time to the teaching of the Bahá'í In January 1831, on the eve of
 her
 Faith). On his return to Ireland in October of his twentieth birthday, her physical
 strength failing, Julia Culver wrote to

lia Culver: Shoghi Effendi asking permission

to re-

"Geneva is to me a haven of spirit to turn to the United States. His answer was an echo of Haifa. I came hoping she might go home. E.H.~V.

have seen Geneva and felt there a gene Hoagg was to return to Geneva spiritual power I had not felt else- to replace her. In June, Julia wrote to where. I hope that more and more her to say that she was putting aside
IN MEMORIAM

funds to maintain the Bureau until the following May. But due to unforeseen circumstances Emogene Hoagg was not able to leave for Europe, and the next spring found Julia Culver still in Geneva, still hoping to be relieved and, at that time, planning to arrive in Geyserville, California, in good season for the Bahfi'i Summer School sessions there. In August, she was "hoping to go in September." But it was May 1933 before it was possible for Julia Culver to take a leave for California.

Even then she could not be idle. After a short rest she was busy once more promoting the Teachings of the Cause as best she could. In California she spread the Divine Message in various cities and in Chemeketa Park was planning to open a children's school. But failing health and finances frustrated her purpose and she was at last forced to sell her property and live quietly with her sister in Berkeley until it became necessary to place her in a rest home in East Oakland where she passed away.

Mountfort Mills

Julia Culver, in her forty-seven years of Bahai service, gave of her substance Before the end of 1909, Mountfort

until, she had no more to give, either physically or materially. Surely as she visit the

Mills had made two pilgrimages to 'Akhd. His third pilgrimage to

entered the Abhi Kingdom she was Mastet was made early in 1921. In 1922,

greeted by "the bugles of heaven. . . with Mr. Roy C. WilhePm, he was invited by Shoghi Effendi to go to Haifa

blowing strains of the "Faithful, staunch and determined efforts" for the Faith of Baha'u'llih.

for conference with the Guardian on matters related to the new

conditions

On receiving news of her passing, the Guardian cabled this message: created for the Faith by the Ascension of 'Abdu'l-Bah.

"Griwe passing devoted pioneer (of)

Dur~ng the Master's viaits in New

F a ~ t h ,Jdia Culver. Her exemplary York during 1912, Mr. Mills served on

the Bahh'i reception committee which

spirit, unshakable loyalty, generous

contributions unforgettable. Fervent- s r r a n g d public addresses for

'Abdu'lly praying (for) progress (of) her

Bahh in that city.

soul (in) Abha Kingdom."

First chairman of the National

Spirit-

- us1 AssembIp of the BahH'fs of the U n i t

ed States and Canada when formed in

1932 in accordmce with the pmvisiom

of the Will, and Testament left by the

NOUNTFOXT MXIA

Master, Mountfort M ~ 11 swas elected a

Bn HathcE m

m e m b r of that body for seven terms

between 1922 and 1937. A8 trustee of

The pa~singof MOunkb*

On Bahh'i Temple Unity hehad served an-

April 24, 194% d e ~ r i dthe American

nually fmm its inception in 1905.

Bahh'i commun~tynf thp influence and

mefinal draft of the hplnmXinn

of

experience of a very distinguished be-

Trust and &-Laws a d o u t 4 by the

Na-

Liever. He had been a foUower of

l ~ 19G was p r

e p a d

tional ~ s s e & b in

BahP'u'IIHh since 1908.

by Mills.

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T H E B A H A . f W O R L D

It would be impossible in brief space

He was a member of the

committee

to report his activities for thc New York

which appeared before the

Wilm&te

BahB'I community throughout the years

W l a g e Board to apply for a

building

of his r e s i d ~ n wthere, for the national

pcrrnlt for the Hause of

Worship, e t a

Bahi'I community, o r in E w p e . He

time when the Bahi'is owned

land and

was a wlnning public speaker and hts

possessed Mr. Bourgeois' design

but

permafib gained many influential

from a worldly point of view

seemed

friends for the Faith m some of its most

incagable of carrylng mlt nn

imprssive

difficult days in the West. His devotion and costly sacrifice to the Master was impressive. Characteristic of his influence upon

A few outstanding events will serve people was his discussion with the late

to indicate the unusual scope of his Professor Edward Browne of Cambridge University, translator of

A

At the Conference of Living Religions in the West: the Episode of the British Empire, held in London, the Bible, the Persian text of which had

been presented to Professor Browne by the public platform. 'Abdu'l-Bahá at the time of his famous

visit to Bahá'u'lláh. After hearing Mr.

His appeal of the case of the House of the Faith from the Bible to Bahá'u'lláh, League of Nations, whose verdict was and its subsequent stages under the favorable to the Faith is

, historic. The Center of the Covenant and the terms

case is documented in earlier volumes of His Testament, Professor Browne of this biblical record. Mills made two realized that he had been veiled by the

journeys to Baghdad while studying the prominent claims facts pertaining to the Bahá'í rights to and disturbances which followed the possession of a sacred Bahá'í shrine. He expressed his desire to translate later Bahá'í mission, acting on behalf of the works, but died before this

Guardian, Mountfort Mills had audited to the Faith could be made.

ences with the late King Feisal of Iraq, Mills brought into the Bahá'í community a trained mind, a gracious presence would carry out the terms of the sentence, a rare quality of friendly relationship rendered by the League, an intention and a keen awareness of the King's untimely death made need of our home for the inspiration and it impossible for him to fulfill. Mystical guidance of a new Revelation. ously attacked while in Baghdad, Mr. "As already intimated," the Guardi-

Mills suffered a brutal assault the of- an wrote on October 18, 1827, "I have facts of which lingered for many years. read and *read most carefully the Mountfort Mills prepared the Resolutions final draft of the By-Laws drawn up by lution adopted by the National Spiritual Assembly for presentation to President and Bahá'u'lláh, Mountfort Mills, and Roosevelt with an engrossed copy of the Tablet revealed by Bahá'u'lláh for to this first and very cred-table attempt

the heads of the Republics throughout at codifying the principles of general

America and a copy of the Master's Prayer for America. This document was reproduced in The Bahad' World in 1917, and was reprinted in the time. In Geneva, Switzerland, Mills spent time during session 8 of the League of Nations, serving as an official observer and interested friend and Faith of its principles, and exerted a good influence among many of its leaders on behalf of the Bahi'i principles and ideals.

Baha'i administration."

In his letter dated March 20,

announced by the League of Nations, the

Guardian said: "I must not fail in my mission to refer once again to the decisive role played by that distinguished official observer and interested friend and international comrade of the Faith of its principles, and exerted a good influence among many of its leaders on behalf of the Bahi'i principles and ideals. The text of

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Bah'i petition, which he conceived and drafted, has been recognized by the members of the Mandate Commission as 'a document well drafted, clear in its arguments and moderate in tone.' He has truly acquitted himself in this most sacred task with exemplary distinction and proved himself worthy of so noble a mission. I request you, " (addressing the American Bahi'in) "to join me in my prayers for him, that the Spirit of Bah'u'llah may continue to guide and sustain him in the final settlement of this most mighty issue."

GEORGE ORR LATIMER

BY HOWACE

H-

I

The Centenary of the Declaration of Independence in North America; notable All-American Convention. Reprinted

I

representatives chosen by the Latin American communities assembled with the delegates elected for the United States and Canada, and a Latin-American co-chairman was appointed to serve with the Convention chairman during the sessions. Around him he could see daily evidences of the working of an indomitable spirit of faith. Here

George Orr Latimer

was

George Orr Latimer as chairman of the National Spiritual Assembly conference

revelations, providing slumber for souls

vened the Convention and continued to be too fearful to confront reality,
but a
preside when elected Convention chairman by the delegates. c m a d e undertaken by staunch and
vigilant personalities who had to
build

Perhaps in each active life there is their own path of progress from day
one episode which seems to stand out to day through the wilderness of
the
as a culmination, a climax, in which
work.

all the person's capacity and experience. His life-span coincided with
the unwritten are given their supreme fulfillment - unprecedented impetus which
Abdu'l-Ment. If that is so, many American Bahá'í gave to the concept of
religion.

Bahá'ís will associate George Orr Latimer with the Centenary Convention in
religion had been revealed truth,
gentle law, glorious hope and
sublime

1044, when the Latin American teaching sacrifice, but never in any previous
work had become firmly established, dispensation had religion been
commenced when a local Assembly had been formed locally, socialized In terms of
civilization

in every State and Province of North America attuned to a valid manifestation of
the

America, and when the completed expression of the divine Will. This mighty
transformation of the House of Faith - the fountain of religion from
universal truth to

Worship made possible a floodlighted community was the providential
mission

Temple which impressed every observer with a sense of exalted beauty. and conveying the powers flowing
from
the aims
of the Bahá'í Faith, fulfilling

server with a sense of exalted beauty. and conveying the powers flowing
from

Mr. Latimer was born into and grew up with a family of pioneer Bahá'ís. Bahá'u'lláh to mankind. 'Abdu'l-Bahá
Inspired In the understanding and
prac-

His spiritual environment from youth to old age was the final
dimension in
the Bahá'í Faith.

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human relationships and the relationship of truths which could
not

ships of social institutions created for the first time in the East;
as an ordered world. assistance to the work of

establishing

We did not know what

was the Bahá'í Faith in America, first

was done in those years, but those who gathered in the Bahá'í Temple Unity, later as
National Spiritual Assembly; aid in

the Covenant and following in His road work of the construction of the Bah2i

were partir~patinein the very miracle Hnunp of Wo~*shlp:trav01 to distant of human experience. Of these was lands to teach the Behb'i principles and

George Orr Latimer, from his youth to to strengthen thc bonds of fellowship

hrs sudden and unexpected death in uniting the believers of all lands; pil-

June, 1948. grimage to 'Akknand Haifa for associs-

Latimer li d deeply in the Baha'i tion with 'Abdu'l-Bahi and prayer at community on many levels: as teacher, the Shrines consecrakl to the Herald lecturer, author and administrator. His and the Author of the Bahi'i Reveladevotion expressed itself an work for tion; initiation of orderly development

the BahL'i schools, in writing pam- of Bahb'I properties held in trust as phlets and magazine articles, In the de- national endowments; personal servvelopment of local and nat~onalBah'i ices a t the schools founded m Eliot,

inst~twtions,in extensive travel among Maine and Geyserville, California; concvmmunities In Amerxca and Eumpo, tribution of lpgnl k n o w l ~ d f tv

i ~ the imand In the legal work of the Cause. He portant task of incorwrahng fifty or

died while a member of the National more lmal BahB'i cornmunitles in the Spiritual Assembly, entering tus four- United States and Cnnada." tccnth year of service In that capacity Through the Guardian's tribute we s ~ n c e 1922. can perceive the greut and lasling mon-

"Greatly deplore gassing of distin- ument which George Orr Latimer's acquished disciple of 'Abdu'l-Bahk, firm complishments have raised up in the pillar of the American BahSi wmmu- Baha'i community. nily, George Latimer. His outstanding services in the closing years of the Hierolc and first stages of the Formative Ages of the Faith are imperishable,"

the Guardfandclared in his cablegram to the Nat~onalAsscmbly received June On the morning of February 4, 1947,

23, 1948. Mani Mehta, son of a leading indus-

From a brief memorial prepared for trialist of Bombay, was driving home, the Portland Assembly, this summary t~redand sleepy, when his car crashed is quoted:- into a lamp post. H e was taken to a

"His frmncss in the Covenant estab hospital, but m spite of the best medillshed with the BahB'is of all t h e world cal care, he died two days later withby Bahi'u'llfth in the Person of 'Abdu'l- out having regained

consciousness.

Bahh, joined with that of the other M ~ N Mehta first beard accidentally

members of that company (dearly be- of the Bahb'i Faith but he was immelievers), constituted the axis around diately attracted to i t and delved into

which revolved the spiritual opening of a study of its teachings with intensity the Wczt to the new Mcscs3ogc of the and zeal. In 11942 he formnlly a c r e p w oneness of God and the oneness of man- the Faith. Propelled by boundless de- GinA votion, he launched with all the fervor

"Hence In our n v l d appreciation of of his sMll and the warmth of his heart the value of George Latimer's faith and into carrying t o others the Glad-Tidwork, we gratefully recaU these salient ings he had received. His enthusiasm

events: development of n l o c a l Bahh'i was unrestrsined. He would h a w the community from the dms of the first whole world knuw of the Truth and share with him the Priceless P t a r l he

pioneer teachers to the days of a world- had obtained. Disregardmg position,

wide BahL't religious socieb: cavacitv

to apprehend lthe social meanin; and r B , m h a r s haa.P M . ~a.

IN MEMORIAM

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wealth and even safety--which tradi- any preliminary ado plunge into a talk tional and vested interests m his corn- oi the Cause and give the Message. On munity, apprehendmg the menace to onc occasion, five people were traveltheir strnngnhd implied in hic cham- log b a raaway car; m e , v n h m to pionship of the Cause, were bound to the others, was a BahL'i. As they threaten-he arose to demonstrate the passed a fadory which had been r e truth o i the Cause with remarkable cntly acquired by Mr. Mehta's father, vigor. the talk turned to t h c family

and the

Hc felt that the principles of the capacity of the sons to carry on the Farth had but to be p r e s c n w to an vast Merests of the father. Mani came audrence for its members to achowl- In ior his share of their comments. "He dge and accept their truth. Under such is all right, y w h o w , but he is so an impression, he organized a public crazy. All his talk 1s about BahP'i".

lecture at Bombay where he invited Mr. d. S. Harper, who met Mr. Mehta

his former corellg~on~sts, the Zoroas on his Kashmir trip and participated

trims, to prove to them the validity of with him in h ~ teaching s nctivitier; m

the claim of Bahi'u'IIBh t o be the that trip, writes irr his report: "Many Prumise of a11 Ages. The meeting brokc English Bahb'is wrll know the great up in confusion £or the majorlty of the N r . Mehta of Bombay, and of his fine

audience had come, not to listen, but to direct approach in teaching the Cause. I found him at my hotel after a few days, having a room for a holiday from Bombay. It was no holiday premeditated plan of assault on his person, though for Mani, for he had come solely by the baser elements of the community to set Srinagar, the capital of Kashmir who constituted a section of the mir, on 'fire' with the word Baha'i. I

crowd. was quickly to learn of his ambitious

and far-reaching plan and to learn to organized opposition which Mani Mehta my great surprise that I was to be a had thereafter to face, a spiritless part of it. . . .

stout would have quailed, but his did "We visited all sorts of people whom

not falter. His own relatives opposed I never knew existed, and from the him; those within his immediate circle Prime Minister down; and we talked of acquaintances called him bigoted; Baha'i in cafes, in tongas and in the those without thought him demented. street. We sought platforms at several But he went straight on in his path, schools and I helped to address the swerving neither to left nor right. His girls at a convent and the boys at a attachment to the Cause was well - Protestant school. . . . We demonstrated during this period. The distributed five thousand leaflets and storms of trials that beat against him, advertising a public meeting. I had to failed to subdue him. They tended but keep away from this, being subject to to fan into a fierce blaze of love

for military law, but the high light of this

the new Faith. Shortly after his experience was the Press Conference - *officially, he received a copy of The at the largest hotel in Srinagar. All Promised Day to Come by our Guard- press delegates were present and also an. A study of its contents read his several leading businessmen and enthusiasm to fever pitch. He was in- schoolmasters. Mr. Mr. Rtn introduced instrumental in bringing out an edition the meeting after tea and then called in Bombay. He presented copies to the upon me to outline the principles of eminent men in the country and re- the Cause, which I did in a talk lasting received testimonies from a few as to forty minutes. The meeting was F;U+ the greatness of the Baha'i Faith. successful from the start and I would say

Mani Mehta's passion for speech to that 'tolerance' was the keynote of its

all, without exception, and that is the success."

As well known. To the general across In spite of the handicap under

the bicycle or the coachman whose car- which, due to his very position in life.

As a gentleman he has hired, he would without he had to labor, he was always more -

getic in service to the Faith. In fact, the exuberance of feeling he had on the matter often led him to complain and he himself was not averse to making the Cause in this country, and to suggest diverse ways and means for the capture of the attention of the masses.

Mani Mehta went to Europe and the Middle East during 1945 and he visited the friends in London, Manchester, Beirut, Telhrn, Baghdjd and Egypt. He was keenly disappointed that he could not meet our beloved Guardian. He was on the local Assembly of Bombay as well as on the National Spiritual Assembly for two years, and was vice-chairman of both these Assemblies at the time of his passing.

He was humble, and of a forgiving disposition. He loved the truth and held to it tenaciously. He was frank and simple. He was affable towards his subordinates. "We shall all be terribly cut up if our master passes away," sobbed his chauffeur when Mani Mehta was lying unconscious in the hospital. "He never treated us who served him as inferiors. Sometimes he used to get angry with me and disclose to me what was in his mind, and sometimes the other way about. At such times, he would listen with patience and forbearance and never reply in a manner

MEIN Mehta

as to remind me that I was his subordinate."

A few passages from the press obituaries, was awarded the H.B.E. in 1945.

Obituary notices throw further light on his manners

character. and abstemious in habits, Mr. Mani

"The death of Mr. Mani H. Mehta, Mehta had a genial disposition and was

eldest son of Sir Homi Mehta, the well-known industrialist, this morning following

Bombay

lowing injuries sustained in a motor accident on Tuesday removed a prominent figure from Bombay's business world and a daughter, was timely young, being only fifty-two years

circles," writes The Evening News of India. It adds, "Mr. Mehta, after his death, was well-known in Bahi'l circles of Bombay and other parts of India, joined his father's business. For the active interest he took in the movement. He was a partner in Messrs. H. M. Mehta and Co., and was a director of the MU Stores Trading (Incorporated) Ltd., and several other companies. He took keen interest in the Baha'i movement and was president of the Baha'i Spiritual Assembly of Bombay. He was an unalloyed devotee of the Faith and was Honorary Secretary of the Gift Fund, and in recognition of his services to the Faith, he was honored with the title of MAULVI KUISAMMAD 'ABDU'LLAH VAKIL. Ever since he accepted the Faith, those few men of his class who felt pain for the suffering of the common people and worked towards their emancipation in many different fields . . . material things, he devoted the last years of his life to teaching with a zeal that neither age nor infirmities could diminish. Self-convictions in his life and work. A sincere, his patience and perseverant organizer, convincing orator, writer of rare literary merit. At home the formahon and consolidation of equally in the business, social and several Assemblies and groups

in

splritua! world, Bombay will take long Rashmir.

to forget Mani Mehta." Despite the respect he mmmmanded

And finally this warm trlbutte from in his community by virtue of h i s

the pen o l a l i b r a r y figure in the lolowledge arra sinceA*, his letters

Rust Rahbat of February 9: to the National Spiritual Assembly

"Me- holds back the d m r and breathed a spirit d humility which was

I see your thin eager form oonsumed truly Bahl'i, and m a man of his age

by a m~ghtyfaith, courting persecution and position, worthy of remark.

and championlng a cause by which, Maulvi 'Abdu'llih VaM was

indcfatiin a worldly sense, you had nothing gable in his labors for the

Cause even

to gain and c v e r y t h i y to lcsc. . .

You hved your convictions. No man

.unto the last. His writings were constantly ,directed towards guiding his

can do more. Your faith was w i l e d dormer co-rel~gionists,the

QhdIyPnfs, to

as the stuff that dreams are made of, the truth. Among his published

pambut yuu ware the stuff that martyrs plilets, lhe t e a l krlowrl ia

Ille Maqbariyare made of. So to your home m the i-KbAnfyar.

falling daylight. . . . Maulvi 'Abdu'llbl~VakII was taken

ill

"Your fine intelligence, your deep on the evening d the 9th of April, 1948

capacity for hiendship, your warm a[- and on the morning of the 12th he

fiction and your social position, could passed away. The Guardian was inhave

ensured for you a 11fC on velvet. formed of his passing and he replied

But ten years ago a great faith entered by cable: *Grieve pnssing notable

proyour ltf. Then you could only perceive moter Faith Maulvi Vakil.

Ardently

the heavens brightened and the mund praying progress his soul. Urge K a

~ h -

of a mshmg rn~ghty breath of fresh rnir friends persevere meritarious

a a that hUe\$ all the world. Thence- labors."

forth life was f o r you no stage play As there was no Gulistan in S h g

a r ,

but a hard campaign. . . . You gave Maulvi Muhammad 'Abdu'llbh Vakil

u p all, sacrificed all, for what you was buried with BahB'i rites in his

own

believed to be a new civilisatirm of grounds at Srinagar. The friend5 a t

world-wide b r o t h e r h d of justice andSrinagar, and spedally Chaudhri

love," 'Abdu'l Rahman, are ra be thanked

for

Mr. Mani Mehta attended the Na- the stea8fast stand that they took on

tional Spiritual Assembly meeting a t this matter and their reasoning which

Poona on the 26th of January, 1997. Icd the late Maulvi's wife arid son to

He presided at a public meeting in the agrec to such a burial.

Bombay BahB'i Hall on the 2nd of It speaks of the popularity oI

our late

February when an editor of a local brother that in spite of his being an Urdu paper spoke on the Cause. These avowed Baha'i, a group of the Lahore were h ~ slast official acts for the Cause

'BY lirs Netlwal Spddtual Assambw or iha

he loved so deeply and served so well. Bnhl'il cb I d l a . W l s t e n a

M Burma.

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THE BAHAI WORLD

Ahmadlygrihs, the QAdiygnis of Srinagar leaves a gap which it will be hard to and other Muslims as well as Hindus frll. HIS Ilfe will inspire other

BahC'is

attended the burial ceremony. This in this country bo emulate hls

exampl:

gave the BahB'is an opportunity to and serve the Cause with the same

speak on the oneness of religion and traits of selflessness, ardor and

steadthe MessaRe of the Bah4'i F a ~ t h , fastness that Maulvi 'Abdu'llih

Yakn

MaulvI 'Abdu'llAh Vakil's passing m conspicuously displayed.

— In Memoriam (Used by permission of the curator)