

ALBORZ COLLEGE OF TEHERAN

and

DR. SAMUEL MARTIN JORDAN

FOUNDER and PRESIDENT

LAFAYETTE
COLLECTION

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Compiled by

Arthur C. Boyce '07

Westminster Gardens
Duarte, California

1954

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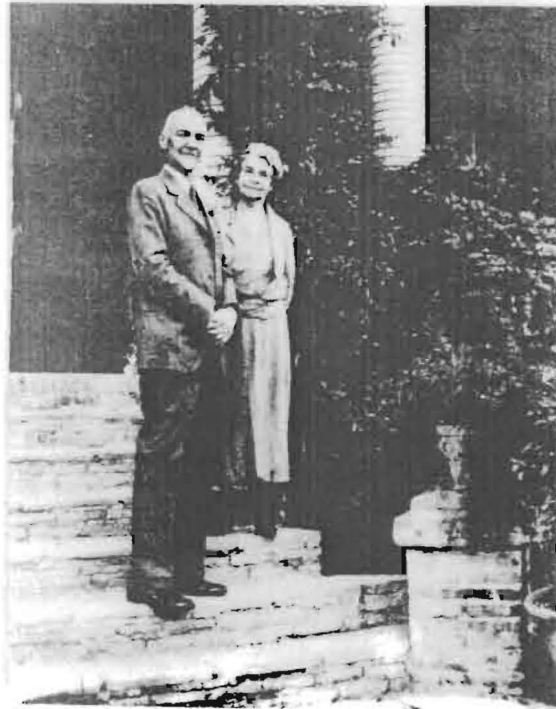
FOREWORD

In 1953 Mrs. Jordan requested me to write an account of Alborz College of Teheran, showing particularly Dr. Jordan's work as its founder and president. Her thought was that such a history would be of special interest to the Jordan relatives but would not be published for general circulation. On my arrival in California, Mrs. Jordan turned over to me many papers, copies of letters and reports, publicity material and newspaper clippings. From these and other papers available after Mrs. Jordan's death in March, 1954, and from my own experience in connection with the college from 1907 until it was closed in 1940, I have prepared the material in this pamphlet. Before Mrs. Jordan's death she approved a tentative list of topics which I submitted to her. I regret not to have had her counsel and suggestions for additions to the factual account presented.

It is obvious that the development of an institution such as Alborz College became, is the work of more than one man. The bare list of names of faculty members from America (and three from Switzerland) at the end of Chapter VI, tells nothing of the great contribution they made to the growth of the College and to the lives of boys whom they taught. Also, beginning in the days of the little primary school at the Kazvin Gate and continuing to the last day of the American administration, the school and college had many national teachers of Armenian, Persian and Jewish background. These men--a partial list in Chapter VI--gave years of faithful service to the institution and when the school was taken out of the hands of the Americans, some of them continued to teach under the new management of the Iranian government, carrying over into the new situation much of the spirit and some of the traditions which had made the American High School and Alborz College unique.

Arthur C. Boyce

Westminster Gardens
Duarte, California
November, 1954



Dr. and Mrs. Samuel Martin Jordan



Rolleston Hall
Alborz College of Teheran



Albert Residence, the Jordans' home,
Alborz College of Teheran

I

THE YEARS OF PREPARATION

Samuel Martin Jordan was born in Stewartstown, Pennsylvania on January 6, 1871. He was the son of James Cowden Jordan and Mary Rosanna (Mitchell) Jordan. He was named for his great grandfather, Samuel Martin, a very prominent preacher and educator in his day.

Life as a boy on a Pennsylvania farm helped build up his naturally strong body and prepare him for a long life blest with unusually good health. It paved the way too for a famous football career in college and university and for travel and work under rough conditions in the years in Persia, as well as strength to hold off and recover from severe illnesses.

Life in the country gave him a sympathetic and understanding attitude toward village life in Persia and a fund of information about farming in general which was very useful.

His education began in the one room schools of the time and preparation for college was completed in a school called the "English and Classical Institute" at Stewartstown. After teaching three or four years in local schools he entered Lafayette College in 1891.

Dr. Jordan has said that from earliest childhood he felt that he ought to enter the Christian Ministry. At the same time he wanted to be a lawyer and talked much about it until he entered Lafayette College. Then he decided to "stop shilly-shallying and accept what he knew all along was his calling." In the early fall of his freshman year he heard a speech in the college Y.M.C.A. by a missionary from India and at that time definitely decided to become a missionary, "as the place where one could do the most good to the greatest number the longest time". He joined the very active missionary band in the college, but did not make any announcement of his decision until the following year. He said, "I have never approved of making a hasty decision and then failing to live up to it. From that day on I have had no doubt as to what my life work would be."

Jordan was elected President of the Freshman Class. He entered heartily into college athletics. He was on the college track and football teams and was captain of one of Lafayette's most famous football teams. Scholastically also he did well. He won the Coleman Bible Prize and the Junior Oratorical Prize.

After graduation from Lafayette in 1895, Jordan proceeded to Princeton where he took up his preparation for the ministry at Princeton Theological Seminary and continued with "Philosophy and Football" at Princeton University. After completing these courses in 1898 Jordan came up for his ordination. The ordination exercises took place in the Centre Presbyterian Church in New Park, Pennsylvania on August 30, 1898. A farewell service was held in the

same church the evening of the same day in view of the Jordans' plans to sail for Iran the following month.

II

FIRST MISSIONARY JOURNEY

During college days Martin met Mary. Mary Wood Park was a teacher in her brother's private school in Easton, The Easton Academy. Mary Wood Park was born on June 19, 1867 in Pottsgrove, Pennsylvania, the daughter of Rev. and Mrs. Chas. H. Park. She was graduated from Walkill Academy in Middletown, New York.

Dr. Jordan has said that when he met her Mary understood in what direction he was headed and that when she accepted the invitation to go along she understood what she was in for. Mary did have objections but to all of them Martin replied, "Leave that to me." She did and they made a wonderful team thru all the following years.

Forty years later upon the occasion of Teheran Station's celebration of the fortieth anniversary of the Jordans' arrival in Teheran, Rev. William M. Miller made a clever and humorous speech describing the Jordans' career in terms of Biblical references to the river Jordan. Regarding Mrs. Jordan he said, "Again and again we find in Scriptures a passage describing Jordan, a little phrase pregnant with meaning, and no one can know Jordan without first understanding that expression. 'I refer', he said, 'to the words 'the other side of Jordan'. There is another side to everything, I suppose, and this is especially true of streams. But not every stream has another side like that of Jordan. Perhaps the meaning of this expression would become clearer if in place of 'side' we used the 'half'—Jordan's other half—and he would correct us by saying, 'My better half'! Can anyone think of Jordan apart from his other side? From the first, these two sides have marched together, have fought together against the jungle and the wild beasts, have together formed a channel thru which the waters have flowed, and they will do so to the end. But while they are one in everything, there is a special charm attaching to the 'other side!'."

In the spring of 1898 after Martin's graduation from Princeton, Martin and Mary applied to the Presbyterian Board of Foreign Missions for appointment to foreign service. They expressed a preference for Korea which was then opening up in a wonderful way. Instead they were appointed to Teheran, Persia, where there was special need for a Principal of a school for boys.

Martin and Mary were married in Easton, July 21st, 1898 and made their preparations for the journey to Persia and their life work there.

On Saturday, September 17th, as the Cunard liner "Campania" moved away from its pier in New York, Martin and Mary began the first of their six journeys to Iran and return together. (At a much later date, as will be seen, Dr. Jordan was to make a seventh journey to Iran and return, by himself.) In his account of this first journey Dr. Jordan wrote, "As we slowly moved out into the deeper waters, a vast throng—a little group of them our special friends—waved us a last farewell. Like many others we

stood leaning over the railing, straining our eyes to catch the last glimpses of home friends. Soon they were lost to view and we began to realize that we were indeed separated from loved ones and homeland and that already the long years of absence had begun to roll between us."

This first journey took them by way of London, Paris, Constantinople, and the Caspian Sea to Persia's northern port of entry, "Enzeli", later to be called Pahlavi. At the time Mrs. Jordan wrote: "After a day's sail on the Caspian Sea, we landed on Persian soil, and began the overland journey. There were no carriages, save one at an exorbitant price, so quite unexpectedly we began the horse-back travel, coming into Resht astride a Persian saddle. I found that way so much easier than the side-saddles that I immediately adopted it and made the whole caravan journey Persian fashion, riding four or five hours each day, during six days. We did not try to keep with the caravan, usually starting some time later and arriving at the post some time before it. Our party being small--eight in all, including the Persian servant Hosein sent to guide us to Teheran--we did not have any difficulty about accommodations. With our traveling bedsteads and supplies, we could make ourselves very comfortable in the upper rooms of the post-house, and our servant proved to be a very good cook.

"The new road nearly completed by the Russians made our way much less dangerous. We had but two stages on the old road--Wednesday and Thursday--when we ascended about 5,000 feet, and made the acquaintance of the clouds we had been watching in the distance the day before. At first I was often terrified, especially when we were meeting and passing caravans. Our horses would insist on taking the outermost edge overlooking the river, a goodly distance below us. The pack animals, donkeys, horses, camels and even cattle look like animated bundles. Before long I had learned that all I had to do was to sit on the horse and admire the way in which he overcame difficulties; though I did object when he stepped down from a road several feet high instead of going round as might have been done.

"Two nights we were obliged to spend in Persian villages, where one went walking on the roofs of the houses--queer little mud huts, no windows, a sort of grating instead of doors. The second night we concluded it would be more restful (on account of the numerous occupants of the room who seemed to have a prior claim upon it) to finish our journey by moonlight, so arose at midnight and finished our last horse-back stage by 6 A.M. It would have been delightful had it been less intensely cold. However, we were soon in very comfortable quarters in Kazvin awaiting the carriage we had telegraphed for four days before. It was three days more before it made its appearance. Then, leaving Hosein to bring the heavier baggage, we started on our ride of ninety-six miles to Teheran, expecting to be at home by sunrise the next morning. All went well until within sixteen miles of the city. Shahabad, the last post-house, at 2 A.M. Wednesday, could give us no fresh horses, and there we sat in our delapidated old carriage, one watching the baggage while the others slept, until morning came. Still no horses, so we finished our provisions, knowing we could get

native bread and tea at least, if need be. Hosein had taught us enough Persian for that. You can imagine how glad we were when we saw approaching, about 10:30 A.M., two Americans, who proved to be Mr. and Mrs. Esselstyn, searching for us. Mr. Esselstyn finally induced them to give us the best horses they had, and we managed to get into the city in about five and a half hours.

"It was most delightful to be among friends. Such a warm welcome and so much kindness we have received. Our (teacher) spends the forenoons with us, and what with receiving and making calls--English as well as Persian--we find ourselves very busy. I take my place at the organ every morning in the boys' school, and Sundays afternoon teach a Sunday-school class of little English boys and girls. I should like to tell you of the reception in the parlor of the girls' school for the Armenian church members "to meet the new Sahib and Khanum." We aired our little knowledge of the Persian language, much to their delight and amusement as well. But the rest of my account must be saved for another time. I am scarcely qualified to say much on the work being done. Very interesting we find it to be. We trust that we will still have your earnest petitions to help us in our preparations for taking our part in the great field of labor here."

The great point about successful travel by post carriage in those days was to get new horses hitched to your carriage at each post house as soon as possible, either fresh horses, if any, or the same horses brought back after some feed and rest. The Jordans used to relate that on this first post journey when it was time to get hitched up and moving again and the horse boys were lazy and not doing anything, they were scared into action by the fierce language of this giant young man from the New World. He had no language that they could understand either Turkish or Persian, but he made an impression on them by yelling football signals at them and it worked.

The Jordans were perhaps the last missionaries to travel by caravan over the mountains from Resht to Teheran. Not many years later the Russians completed a good carriage road and established a system of post houses by which the travelers could engage a carriage all the way thru. The horses were hitched four abreast and were supposed to be changed at the end of the stage, every sixteen or twenty miles.

Martin and Mary arrived at their journey's end on November 2nd, 1898.

III

THE FIRST TERM OF SERVICE

For administrative purposes the work of the Presbyterian Board of Foreign Missions around the world is divided into missions. Large countries such as India are divided into several missions as may be convenient. In Iran there were for many years two Presbyterian missions, (1) West Persia, including the area around Urumiah and Tabriz, and (2) East Persia including Teheran, Hamadam, Kermanshah, Resht and Meshed. By intermission agreement southern Persia was territory under the responsibility of the Church Missionary Society of England. In 1930 when travel across country had been made easier by automobiles and comparatively good roads, the two Presbyterian missions were combined into one, The Iran Mission.

The work in each station is under station control. Regular missionaries who have been on the field for one year and have passed their first year language examination are permitted to vote.

Work in Teheran had been opened in 1872 in what is called the Kazvin Gate quarter. Most of the Armenians in Teheran at that time lived in that part of the city. A school for boys was opened in March, 1873. By the time the Jordans arrived in Teheran in 1898, the American Mission had moved to a piece of undeveloped desert land near the Ministry of War and on a street now called "Marshal Stalin Street". The chapel was given a prominent place facing the front entrance. In the south-east corner of the compound had been built the school for boys and in the north-east corner the school for girls. The schools had separate entrances and were cut off from the chapel and residence section by high walls. The American Hospital was located in a large garden in the north-east section of the city, two miles away.

The Jordans took up residence in what was called the North-east Residence and had that as their home until 1916 when they moved to the President's House on the college campus.

Teheran Station, in considering the work to be assigned to the Jordans, had in mind the usual division of labor according to which clergymen were assigned to church and evangelistic work and their wives to work for women. In this case Dr. Jordan was assigned to educational work for boys. It was expected that Mrs. Jordan would do work for women or teach in the girls school.

The unnatural separation of men and women required by the Mohammedan religion made it difficult for women to teach boys or for men to teach girls and might create embarrassing situations. It was many years before Persian women were allowed to teach boys in Persian elementary schools. Dr. and Mrs. Jordan decided that they should work together in the school for boys. Dr. Jordan expressed their own feeling as follows: "At that time

the Persian government did not have a single school for girls and as is obvious did not think they needed schooling to fit them for their sphere in the life of the nation. Mrs. Jordan and I had a different opinion. We said, "How can these young Moslems get to realize that girls are worthy of an education if they never have an opportunity to meet educated women?" We were given permission to try it out and so she became my Right Hand Man both in teaching and in supervision thruout the forty-odd years as the school grew and advanced to Junior College and then to full college grade. Much of the remarkable success of the school was due to her cooperation. Her students always maintained that she was the best of all the teachers. Students memorized the proverb, "No country rises higher than the level of the women of that country," and proclaimed it on many an occasion. Thru her students she was invited into the harems to meet the mothers and sisters of our students and many warm and lasting friendships resulted."

For every missionary the first term of service is a time of learning many things. So, indeed, are all the other terms. Some of the things the new missionary must learn can be found in books and can be read about before leaving home. The Iran Mission has developed an extensive bibliography which new missionaries are required to work thru. But experience is the best teacher and the letters which the Jordans wrote home at that time are full of new and interesting things and conditions seen and heard and descriptions of the new life being undertaken.

The first requirement is to learn the language, and no matter how hard the missionary works there is always something else to learn or read, new words to be added to one's vocabulary and new idioms to be mastered. The Jordans were good students and soon had many words and expressions they could use. Persian friends are always glad to hear you use your Persian and are ready to help you if you make mistakes or don't use the right expression. In Persian Martin and Mary were now "Sahib" (meaning Master) and "Khanum" (meaning lady). From this time Mary called Martin "Sahib".

Persian is a beautiful language both in its cadence and in its many expressions of friendliness and politeness. The grammar is fairly simple. Its difficulties are created by its use of the Arabic alphabet and script which is lacking in vowels and is totally unlike any European language in appearance. The reading of Persian is easier than the writing. The Jordans had a Persian teacher three or four hours in the morning and then studied other hours without the teacher. Mrs. Jordan described the Persian language as "very interesting and very bewildering". She practiced her new language on the cook. She wrote that one of her early funny mistakes was made when talking to him. She thought she told the cook to bring a spoon. Nothing happened except that the cook was apparently embarrassed and amused. She asked someone what she had said and found out that she had told the man to make himself beautiful! At another time, much later, she was talking to a group of Christian women and by a simple change of syllables addressed the good ladies as "fellow mules" instead of "fellow workers". The Sahib had Persian boys to talk to and they are very good teachers.

The Jordans were gradually initiated into the various aspects of the mission's work and into the life of the people. One of the best ways of getting acquainted was calling in the homes of friends. Persian New Year which comes at the Vernal Equinox, March 21st, is the happiest time of the year and the best time for calling. The Persian families expect their friends and are ready to receive them. Tea, cakes, candy, fruits and nuts are all ready. The missionaries in their numerous calls have to consume considerable quantities of tea and other good things in the course of the day. There are thirteen days of celebration and the thirteenth day brings the festivities to a close. On this day there is a general exodus from the city. Families and groups of friends go on picnics outside of the city and return at night free from the misfortunes of the year just passed and full of hope for the New Year. Easter and Christmas are the best seasons for calling on Armenian and Assyrian friends.

After attaining a fair knowledge of Persian and after the Sahib could preach in his new language, they were asked to take up the Armenian language. At that time the church work was almost altogether with the Armenian community and many of the Armenians did not know Persian. Little by little the work became more Persian and the Jordans were almost the last members of the station to study Armenian.

Contact with the villages in the Teheran field was made by itineration along the roads leading from the capital. The Jordans were taken on some of these short journeys by experienced colleagues and they were given a chance to exercise their language and understand the problems of village evangelism. One memorable trip was the road leading south east from Teheran during which Dr. Esselstyn, the evangelistic leader of the party, was given the rare privilege of preaching from the pulpit of the mosque in the city of Simnon. We believe that this is the only case of this kind in the history of the mission. In general, the villagers were friendly and only occasionally was there opposition from the Mohammedan priest of the place. The ladies of the party, Mrs. Jordan and a lady doctor had to seek conversation with the women in houses to which they were invited. The doctor was always sought after.

In May 1902 the death of a clergyman in Hamadan made it necessary from someone to go to the help of Hamadan Station. The Jordans were taken from school work temporarily and assigned to Hamadan. Their cross country journey took them nine days to complete on the rough caravan road between Teheran and Hamadan. During their ten months in Hamadan Dr. Jordan had the oversight of two churches, one Armenian, the other with Persian speaking members and adherents, Jewish and Moslem.

Some months later they spent a few weeks in Kazvin, a small city ninety miles west of Teheran. There they acquired more experience of evangelistic work outside of Teheran. When the station asked about their choice of work now that they had had experience of various kinds, the Jordans decided that the Boys School in Teheran offered the greatest opportunities for service and they chose to continue in educational work.

Summer in Teheran is a trying season, especially for newcomers. The heat is excessive and for a few weeks even the nights are uncomfortably hot. The houses are shut up during the day and kept dark until sunset. Because of mosquitoes and sandflies one had to sleep under cheese-cloth nets which shut off any breeze there might be. Most foreign residents, therefore, left the city during the summer months and more or less camped out in houses or tents in the foothill region twelve miles north of Teheran near the Alborz Mountains which rise eight thousand feet or more above the Teheran plain. In the various summer places the nights are fairly cool. One could be comfortable out of doors under the trees during the day, and could get exercise by walks up the hills and valleys and down again. Those who had horses and liked horseback riding found beautiful places to go and bridle paths to follow.

The Jordans had brought back from Hamadan a saddle horse which Dr. Jordan rode. Later they bought another horse for the Khanum. They had a small high wheeled American buggy sent out to them by freight. This arrived after sundry difficulties. The saddle horses furnished recreation not only during the summer but throughout the year. With the buggy the Jordans made short trips for work or play and frequently shared the pleasure generously with other members of the station.

One of the big problems confronting the new missionary is that of furnishing the first home on the field. The Board gives the new missionary an outfit allowance which is helpful, especially in getting things to be bought at home and taken along. Neither this allowance or personal funds usually available, are enough to buy at once all the household things necessary. Mr. and Mrs. Jordan did what most new missionaries do. They borrowed some furniture and Persian carpets from their colleagues and bought what they needed from time to time as they could afford additions. After furnishing places to eat and sleep, the next necessity was a room in which to receive guests who very soon began to arrive. After that they prepared a study which also served as a place where the Sahib could receive men visitors.

Servants were another problem. Mrs. Jordan discovered that some good ladies in the homeland were critical of the fact that missionaries employed servants in the home. She explained in her letters that local conditions and lack of modern conveniences made many of the very simple processes connected with housekeeping, most laborious and time-consuming. Her time as a missionary was worth much more than that of a cook. The servants were essential but not an unmixed blessing for they required much training and constant oversight as she struggled with their inefficiency and almost invariable dishonesty.

In 1904 the Jordans had the very dangerous and trying experience of a cholera epidemic in Teheran. Cholera is a very devastating disease but it need not be if the people would obey a few simple rules and not become panic stricken. It would not be contracted if people in the danger area would drink only boiled water and eat only freshly cooked and well cooked food. If they take the prescribed medicine as soon as the symptoms appear it can be cured but delay is fatal. When the people become frightened and try to run

away, they usually carry the infection with them and endanger new areas. The American Mission and Hospital did all they could to prevent the spread of the disease and care quickly for those who were stricken. Dr. Wishard of the hospital published a small pamphlet giving information and instructions. Public carriages were hired to take patients to the hospital as soon as possible. The hospital took in as many patients as they could make room for. Dr. Jordan and some of his students and teachers joined the Cholera Relief Corps which went thru the city doing what they could to save those who were stricken and to reduce the danger to others.

The Jordans were due to go home in May 1906 near the end of their eight years on the field. In order to have as much time as possible away from the extreme summer heat it was the custom for the missionaries to go to America in the spring before the worst heat comes and to return after furlough after the heat has abated. It happened that at the time the Jordans were to go, an intermission conference for missionaries in Mohammedan countries had been arranged to meet in Cairo. Dr. and Mrs. Jordan were appointed to represent the East Persia Mission. "One of the greatest privileges of the conference", reported Dr. Jordan, "was the meeting of so many engaged in the same work and getting, at first hand, information on the work being done." This journey by way of Egypt and Syria gave them a chance also to see the development of educational work, especially colleges such as the American College in Cairo and the Syrian Protestant College in Beirut, later called The American University of Beirut. They found much to encourage them in their dream of a college in Teheran which more and more became the goal of all their plans and dreams for the future.

IV

LAFAYETTE-IN-PERSIA

From the time of the Jordans' appointment to work in Persia, Lafayette College was interested in the American School for Boys in Teheran and took an active part in it. The Brainerd Society which was the college Y.M.C.A. organization, was the center of this interest. In 1899 W. C. Isset (1901) wrote to Jordan on behalf of the Brainerd Society asking for information about the school and for suggestions as to how Lafayette College could co-operate. The students and faculty sent a contribution that year and continued to do so almost every year until the college in Iran was closed in 1940. During all these years men of Lafayette knew the institution in Teheran as "Lafayette-in-Persia".

A lively interest was renewed when the Jordans returned to Easton in 1906 and Lafayette became the center of Dr. Jordan's promotional work in that furlough. A strong "General Committee on the Lafayette Educational Work in Persia" was appointed from among the alumni scattered over a wide area. The object was to secure from Lafayette men, students and graduates, a continuing support of the work in Persia and at the same time have Lafayette men appointed to the high school and college faculty in Persia supported, if possible, by Lafayette men in America. In 1923 the Board of Trustees of Lafayette formally adopted "The American College in Teheran" as Lafayette's special interest abroad. Shortly thereafter Dr. McCracken, President of Lafayette, became President of the Board of Trustees of the college in Persia.

In the course of the years the following Lafayette men were on the faculty of the American College of Teheran for shorter or longer terms:

Samuel Martin Jordan	1895	President & Professor of History and Social Sciences
Arthur Clifton Boyce	1907	Vice President, Professor of Education and Psychology
Frederick L. Bird	1913	Professor of English
William Norris Wysham	1913	Professor of Religion and Sacred Literature
Ralph Cooper Hutchison	1918	Dean and Professor of Religion and Philosophy
Walter Alexander Groves	1919	Dean and Professor of Philosophy and Ethics
James H. Hill	1928	Instructor in Business
George W. Brainerd	1930	Instructor in Biology
S. Leroy Rambo	Ex-1930	Instructor in Physical Education
William C. McNeill	1931	Instructor in Physics and Chemistry
Edward S. Kennedy	1932	Instructor in Mathematics
Arthur C. Haverly	1936	Instructor in English

Dr. Jordan always maintained that the list given above would be incomplete without the name of Mrs. Jordan who declared that she was a Lafayette man too. She was Professor of English, was in charge of Music and shared in many other activities.

Rev. Charles R. Pittman, 1897, was another Lafayette man in Persia. He was engaged in Evangelistic work in West Persia and was not on the faculty but was a strong supporter of the college in Teheran.

THE EDUCATIONAL OPPORTUNITY

The conditions for the development of the American schools in Iran were particularly favorable from about the time of the Jordans' arrival in Teheran. The Persian people had been greatly stirred by the success of the Japanese in their war against Iran's ancient and supposedly all-powerful enemy, Russia. Persians had ambitions to do something themselves. The Shahs, Nasraddin Shah and Mozaffaraddin Shah, were making expensive trips to Europe and their example was followed by other wealthy Persians. The rulers were oppressive, spending great sums of money on themselves but providing nothing better for their people.

From increased contact with Europe came the idea that constitutional government was the solution of their troubles. The movement was encouraged by the British but opposed by the Russians. Moslem clergy and the merchant class had hopes that it would increase their political power and their profits and so supported it. The people in general were crying for "Justice". However, there was a growing realization that their nation could not live according to a constitution unless there was more widespread education, at least a higher percentage of literacy.

The government had few schools. Their most important one at the time was called the "Dar-ol-Fonun". There were several French teachers. It had the beginnings of a Medical Course, Engineering Course and an Officer-Training Division. In later years the departments of Medicine and Engineering were taken to the newly established University and the Dar-ol-Fonun became just a secondary school. Some private schools were opened by patriotic citizens. There were many little "Koran" schools, called "Maktabs" opened by Mohammedan clergy, sometimes in dark little rooms in the bazaar or in connection with mosques. Their chief object was to teach reading of the Koran, that is the memorizing of it. Sometimes reading and writing of Persian were taught and even a little arithmetic. The Koran is in the Arabic language and since the translation into Persian was not permitted, the boys learned little of value from it.

Education of girls was almost altogether neglected. Some progressive families gave their daughters a limited education by bringing tutors into the home. Many good Moslems thought it dangerous to teach girls to read and write. It might then be possible for the girls to communicate with people outside the family circle and thus break thru the curtain which should protect them.

Men who studied abroad had studied mostly in France, Germany or Belgium. Very few went to England and almost none to America. The French government was very active in promoting the use of the French language in Iran and study in France. As a result the educational development and organization followed the French model. French became the foreign language taught in Persian schools. However many people saw the growing importance

of English and wanted to learn English instead of French.

The American schools were very attractive to thoughtful Persians because the American method and spirit made education an adventure instead of just a mass of material to be memorized and repeated. Pupils were encouraged to think about what they read and heard. There was a freedom about the school life in American schools which made school a pleasure instead of drudgery. Extra-curricular activities which will be noted later made students want to come early and stay after school, an unheard of thing in Persian schools.

American textbooks are the best in the world. There were few texts in Persian. Students in the American schools began their English early and were given books to read as soon as they were able.

The American School for Boys in Teheran increased rapidly in numbers and prestige. In spite of its phenomenal success in elementary and High School classes, Dr. Jordan held persistently to his ideal and purpose to bring into being a full-fledged college.

Early in the history of the Presbyterian Mission in Iran it had been recognized that the mission educational work must be expanded to college level and that the logical and strategic place for this college was Teheran.

In his appeals for men and money Dr. Jordan argued in this way. "The Persian boy is fully the equal of his American brother in his native ability and aptitude to learn. With only the training our American High School has been able to give, our graduates are found in all parts of the country in positions of honor and trust. A high school training is not sufficient for the needs or the demands of the situation.

France and Germany recognize the importance of Teheran and have established high schools with the expectation of sending their graduates to Europe for college work. However, the young Oriental educated in western lands, as a rule, gets out of touch with his home country. He loses sympathy with his own people. He too often discards indiscriminately the good and bad of the old civilization and fails to assimilate the best of the west. He loses all faith in his old religion and acquires nothing in its stead. In mission schools and colleges we adapt the best western methods to the needs of the country. While we retain all that is good in their own civilization, we also inspire the student with enthusiasms for the high ideals and pure standards of Christian lands.

Teheran is growing rapidly. In contrast with the older cities it has something of a cosmopolitan character and hence there is greater freedom in thought and action. The newcomers are to a great extent free from the traditional views and customs by which they feel bound in their home cities. These men of influence want education for their sons and will patronize the school that they consider best. Notwithstanding the well-known Christian character of our school and the actual evangelistic results, as in the past we stand at the head. Changed conditions make new demands. If we do not

advance promptly we shall forfeit our standing and lose the great opportunity that is now ours. One factor greatly in our favor is that English and American mission schools in other cities are starting boys in English who later coming to Teheran to finish their education, naturally enter our school. The World Powers are recognizing the strategic importance of Teheran and are founding their schools to advance the interests of their countries. Shall we, the servants of Christ, be less wise in our generation than the children of this world?"

VI

THE AMERICAN SCHOOL BECOMES ALBORZ COLLEGE OF TEHERAN

The American School for Boys in Teheran, as has been noted, was opened in 1873 as a very small primary school for Armenian and Jewish students. Strangely enough there was strong opposition to the school on the part of certain Armenians, to the extent that the Armenian Archbishop came to Teheran and represented to the Shah that the Americans had come to turn Armenians and Mohammedans from the faith of their fathers. The government sent an officer to investigate but when he found no Mohammedan children in the school he did nothing more about it.

In 1887 a two story building was erected. The American principal, Mr. Ward, and his family lived upstairs while the first floor was given to a boarding department of 25 Armenian boys and 15 other day students. This Boarding Department was discontinued in 1894.

Rev. Samuel Lawrence Ward, who became principal in 1887 was very cautious about taking in Moslem students. The first Mohammedan applicant was asked to bring a letter from some influential sponsor, which he did. When Mr. Ward had about twenty such letters he considered it safe to take in all who applied.

In 1893 the large assembly room was built. It was also used as a study hall, thus enlarging greatly the capacity of the school. By 1896-97 the enrollment had reached 134 and half of the students were Moslems.

In 1911 the capacity of the school was further enlarged by the purchase of an adjoining residence property of two acres. It consisted of a large garden which was added to the play space, and two buildings. One building near the street which had been the men's quarters of the former owner now became the Primary department. The other building which had been the women's quarters, became the Boarding Department and was so used for many years.

In the meantime the course of the school was advanced. The Grammar school of eight years in 1887, became a ten grade High School in 1902. The school was advanced to a full 12 year elementary and High School in 1913. Some of the students entered as primary pupils but another considerable group were older and were only now finding an opportunity or desire to start their education. These over-age boys were considered as "Specials" and were put into an unclassified group called "Fifth Special". They were uneven in progress and were taught and pushed along as fast as they could go. As rapidly as possible they went into regular classes.

There was at the same time another group of students who might be called "Specials" because they were in classes beyond the regular High School classes of the time. They were mostly young men of better than usual ability who were kept on as teachers and were given special courses of High School or College level as part of their payment. Some visitor asked Dr. Jordan one

day where he found his teachers. He replied characteristically, "We did not find them. We made them."

In 1925 College work was begun in earnest. The American faculty at that time included Dr. and Mrs. Jordan, Mr. and Mrs. Arthur C. Boyce, Rev. and Mrs. Robert Lisle Steiner, Mr. and Mrs. Elgin Sherk, Rev. and Mrs. William N. Wysham in addition to a large staff of Iranians. These were joined by Dr. and Mrs. Ralph Cooper Hutchison, Dr. and Mrs. Walter A. Groves and Mr. Herrick Black Young. The College and High School classes were moved to Rolleston Hall on the new campus, leaving the Elementary School in the city.

The Purpose of the College, as stated in the College catalogue, was as follows:

"It is the purpose of the Alborz College of Teheran to prepare young men to enter every phase of life in Iran with an intelligent understanding of new world conditions as well as the new problems in all sections of the country, and at the same time to develop in them an integrity of character which shall insure the stability so essential for progress. Iran needs men trained within their own country to serve the land of their birth. The departments of Biology, Chemistry, Education, Commerce, Literature, Philosophy, Social Science, and the Pre-medical Course are an indication of the manner in which the college is attempting to meet these growing needs Courses in Ethics are given a prominent place in the curriculum. Definite character education is emphasized not only in the classroom of ethics but also in other courses and in the extra-curricular activities. The changing conditions brought about by the new day in Iran demand more than ever that young men be trained to meet the need of just, strong, enlightened and patriotic citizens. The College has a rare opportunity to cooperate in a unique way in meeting this great educational need by bringing the best from the west to supplement the great good in Iranian culture."

The College Organization had to follow two systems, Iranian and American as follows:

<u>Classes</u>	<u>Iranian</u>	<u>American</u>
1-6	Elementary	Elementary
7, 8, 9	First Cycle of Middle School	Lower Middle School
10, 11, 12	Second Cycle of Middle School	Upper Middle School Junior College (1 year)
13, 14, 15	Higher Education	Senior College

In later years the Iranian Middle School certificate was given at the end of the 11th Class. The 12th class was divided into specialized courses of Literature, Science and Commerce in preparation for corresponding University courses. The Iranian Government Licentiate Degree corresponding to the American B.A. was given at the end of three years of Higher Education.

The College Campus, was established after years of search on Dr. Jordan's part. His first efforts were to buy ground near the Mission in the city but there were always difficulties of title or price or size. Finally he settled on the purchase of two adjoining plots of land outside the city walls near the Yusefabad Gate. They totaled 44 acres. The location was thought by many to be too far from the center of the city but before many years the city had grown in that direction and completely surrounded the property. One of the city's finest boulevards passed in front of the College and a new avenue from the city to foothills touched the campus at its northwest corner.

In 1915 the President's house was built. It was the gift of Mrs. Albert Keep of Chicago and was called "Albert Residence". In 1918 a dormitory named McCormick Hall, to accomodate 80-90 boys was erected and a second faculty residence known as the "Bird House" as its first occupants were Mr. and Mrs. Fred Bird.

The seventeen-acre piece of land which was nearest the city gate was laid out to be the academic center of the College. The first and most important building in this group was Rollestone Hall, the generous gift of Mr. A. A. Rollestone of Tulsa, Oklahoma. Ground was broken on May 10, 1924 and the building was occupied in September, 1925. Concerning Rollestone Hall, Dr. Jordan wrote as follows: "The following figures will give you an idea of the size of this building. Total length, 315 ft. Foundation covers 2292 square yards. East and west wings project 41 feet, 10 inches. The style of architecture is Persian-Saracenic. Main entrances and windows have the world-famous Persian pointed arch, the arch seen everywhere in bazaar, carvanserai and mosque, also in the Taj Mahal, genrally considered one of the most beautiful buildings in the world. It has been our aim to use the ordinary materials of the country and erect a building that for years to come will be a visible lesson in good architecture. In appearance it is distinctly Persian, but with a difference. We have tried to retain every good feature of the architecture of the country--and there are many--and at the same time introduce modern improvements. We think we have been successful. We know of no other building in Persia so well adapted to its needs. In dignity and strength, in modesty and simplicity, in grace and beauty, we think that this building will stand amongst the buildings of Persia in a class by itself."

The projecting wing on the west end of the building was first used as a study hall but later was occupied by the Library and Reading Room. The east end and its projection were taken up by the College Auditorium which had a seating capacity of 900. There were 17 class rooms besides administrative offices, and rooms for various other purposes.

Moore Science Hall, the next college building, was erected in 1931. It was the gift of Mrs. William H. Moore of New York City. She had been impressed by the opportunities for service presented by the College and recognized the special need for this building, while visiting Teheran on a trip through Iran. The architecture conformed to the style of Rollestone Hall. The building had the distinction of being the first college building in Persia devoted

solely to the study of the sciences. The north end of the building contained a small auditorium seating 120 and a projection room. There were two lecture rooms and nine laboratories for work in Chemistry, Physics, Biology and Geology. The equipment was complete with independent systems of electricity, gas and water. There were five smaller classrooms and necessary departmental offices, besides space to be used for a museum and workshop.

Lincoln Hall, the second dormitory, was built in 1931-32. It contained kitchen and dining room to provide for 150 boys and sleeping quarters for 50-60 boys. In the east end of the building was a residence for the Director of resident students.

At the same time a small Infirmary was built near Lincoln Hall. It contained the doctor's office and hospital rooms providing for medical care. Shower baths were installed in the same building for the use of all resident students.

A third residence was added to the group of faculty houses in 1938.

The College Charter. In 1926, the Presbyterian Board of Foreign Missions appointed a Board of Trustees to act for the Board in all necessary matters. The five trustees were the following:

Dr. Charles R. Erdman	Dr. Arthur J. Brown
Dr. Cheesman A. Herrick	Dr. William P. Schell
Dr. Robert E. Speer	

The number of Trustees was subsequently increased to twenty.

One of the first duties of the trustees was to make application for a charter under the Board of Regents of the University of the State of New York, making it possible for the College to confer B. A. degrees with recognized authority. This meant that the College must satisfy the requirement of the Board of Regents as to material equipment, buildings, laboratories, library, faculty with the proper training and the necessary financial support to do the work planned.

The Board of Regents issued a temporary charter in 1928 with the understanding that the College would qualify year by year for an absolute charter. The Absolute charter was issued in 1932.

The administrative bodies of the college on the field were the following:

1. The College Board of Managers consisting of five members of the Iran Mission and the college staff elected by the Mission. They took care of relations between the College and the Mission and between the Mission and the Board of Foreign Missions in New York, since the College was a Mission institution and not under the control of Teheran Station.

2. The College faculty made up of both Americans and Iranians
3. The College Council, a small group of Americans and Iranians which acted as an Executive Committee for the College Administration.

Recognition of the College by the Iranian Government was another important and necessary step forward. In 1934 the Ministry of Education of the Iranian Government granted permission to the College to teach higher courses, that is studies in advance of the course of study of the government secondary school certificate, in Science, Letters and Business Administration, leading to the corresponding Licentiate degree of the Imperial Iranian Government.

Members of Alborz College Faculty not graduates of Lafayette College:
(For list of Lafayette College Graduates see Chapter IV.)

Henri Behoteguy, Jr., Wooster College, 1910	Instructor of English
Tony Mullen, Emporia College	Instructor of English
Robert Lisle Steiner, Wooster College, 1916, Univ. of Pittsburg, Ph. D.	Acting Professor of Commerce
F. Taylor Gurney, Univ. of Chicago, 1935, Ph.D.	Professor of Chemistry
Elgin Sherk, Syracuse University	Y. M. C. A.
Edgar E. Houghton, Davidson College, 1923	English
Kelley Tucker	Physical Education
Albert G. Edwards, Yale University	English
Charles Hoffman	Biology
Felix Howland, U. S. Naval Academy	Mathematics
Thos. L. Peters	English
Hugh McCarroll, Coe College	Business Methods
George W. Dean, Yale University, 1926	Business
James Gibbons, Washburn, 1931	Physical Education
Howard Benfield	Stenography
Arthur Scott, Princeton University	English
James H. McDonough, Washington & Jefferson	Biology
Herrick Black Young Indiana Univ., 1925	Prof. of English Literature Director of Resident Students

John McAfee,
 Wooster College
 E. Hubert Rieben,
 Sc.D., Switzerland
 Andre Perrinjaquet,
 Switzerland
 Maurice Beguin,
 Switzerland
 B. Carapet Hagopian
 Mirza Gholam Reza Khoshneveese,
 Dr. Rezazadeh Shafaq,
 Ph.D., Berlin
 Yahya Armajani,
 Ph.D., Princeton
 Mohammad Hassan Farhi
 M. Ahmad Khan Nakhosteen, A. B.
 Ashot Arakelian, A. B.
 B. Tirdad Barseghian, A. B.
 Mansur Zandi, A. B.
 Nicolas Chaconas, A. B.
 M. Khalil Sotoodeh

English

French, Geology

French

French

Emeritus Instructor of English
 Persian Writing
 Persian Philosophy
 and Literature
 Religious Education

Persian and Arabic
 Persian and Arabic
 English
 Bursar
 Mathematics
 Assistant Registrar
 Elementary School

Library. The Alborz College library contained more than 20,000 bound volumes and more than 3,000 unbound pamphlets. It was catalogued according to the Dewey Decimal system. It was probably more used than any other library in the city. Students were urged to read more and to take out books that were of interest to them. It was also open to English readers in the city and was greatly appreciated by them.

Promotional Work. Raising money for a growing college is one of the unending duties of a college president. While on the field Dr. Jordan was writing continuously to friends and acquaintances offering them wonderful opportunities to invest their money in the lives of Persian young men. His requests for the support of the faculty, for land and buildings, for scientific equipment and library were really modest compared to similar requests from colleges in America. Lafayette College was Dr. Jordan's first base of operations. During most furlough years his work centered in the Board of Foreign Missions office in New York City. Much time was spent in travel, speaking about Iran and Alborz College. Promotional work was put on a more solid basis by the opening of an office in New York (later moved to Philadelphia) under the direction of Miss Mary Anderson as Executive Secretary. Dr. Hutchison, Dr. Groves, Dr. Young, Dr. Wysham and Dr. Boyce took turns in this work as furloughs permitted.

VII RELATIONS WITH THE MINISTRY OF EDUCATION.

The efforts of the Ministry of Education to bring mission schools into conformity with its rules and regulations and subject to its inspection, were begun very early. In 1913 the special point under discussion was the demand to close mission schools on Friday and keep them open on Sunday. Friday being the holy day of the Moslem week, corresponding to the Christian Sunday would, if properly kept, be a day in which no work would be done and a day on which to go to the mosque for public prayers. Actually Friday had developed into a holiday with less and less religious significance. The bazaars, banks and government offices were closed but comparatively few people went to the mosques. It was more likely that the family or groups of friends went on picnics or made visits. Friday was also the day for athletic contests and football games. If children of Moslem families went to school on Fridays it would be contrary to their religious feelings and if they stayed at home on Sundays it would be, in their view, a day lost. On the other hand, the Mission felt that having school on Sunday would be a violation of the Sabbath and could not be approved. If schools were closed both Friday and Sunday, it would break up the week in a way which might be very detrimental to good work. Finally, however, that was what was agreed upon. Saturday and Monday became special assignment days. Boarding students could go home on Friday if they wanted to and happened to have relatives in the city. Christian students could go to Sunday School and church, whereas Christian students going to government schools were kept away from Sunday meetings. In general the results of the new arrangement were better than anticipated.

In 1927-28 the Ministry of Education made four major demands on the American Schools in Iran; (1) They must adopt the government's course of study in all classes. (2) They must present students for examination at the end of the Sixth Elementary Class and at the end of the Third and Sixth Classes of the Middle School Course. (3) They must discontinue the teaching of the Bible to Moslem students. (4) They must teach Moslem Religious Law to Moslem students to prepare them for examination in that subject.

Many, many hours were spent in discussing these points, with the schools, in conference with other mission schools, and in meetings with the Ministry of Education in trying to get clear statements and if possible, modifications of the demands.

The demands that our Christian schools should teach Mohammadan Law to our students and give up the teaching of the Bible were particularly hard to accept. Such a course seemed a total reversal of our whole purpose. On the other hand, not to accept, probably meant closing our schools altogether or at least the loss of all Moslem students and a total loss of the schools' influence and usefulness. As a matter of fact the mission schools in Hamadan were closed temporarily by the over zealous Supt. of Education in that city when the schools failed to conform at once as demanded, altho Mr. Fisher, the

Principal of the Hamadan school for boys, was at the time in Teheran in conference with the Ministry of Education on the question.

One major factor made an agreement with the Ministry absolutely necessary if our educational work was to continue. The government had put into effect Compulsory Military Service for all young men aged eighteen or over. Men who had completed the Six years course of a recognized secondary school and had passed the government examination were permitted to enter the Officers Training School. In that school students spent a year or a year and a half in training and were graduated as Second Lieutenants. Men without a secondary school diploma were taken into the regular army to serve two years.

It was necessary therefore for the American schools to prepare their students for the Middle school examinations and graduation. Since our advanced courses were taught mostly in English and made use of American textbooks, our students had to have some tutoring to be able to pass examinations in Persian.

In the years following, "passing the examinations" was the only object of education in the minds of most students. Students became increasingly unwilling to give time to anything which did not prepare them for the examinations. Presenting students for examinations meant that we had to cover carefully the details of the Course of Study to be sure that our students were prepared, especially at the end of the Third, Sixth and later Fifth classes of the middle school. We were not prevented, however, from adding other details even if we could not subtract anything.

In the matter of teaching Moslem Law and not teaching the Bible an agreement was worked out which had some advantages and was not a total loss. The American schools recognized the necessity of Moslem students knowing their own religious law which might be considered a course in civics but the schools did not accept the responsibility of teaching it in regular school time. Students were told that they would be examined in Moslem Law and that they should arrange for their own teaching. On the otherhand the mission schools agreed not to require Moslem students to possess a Bible and use it as a textbook in class. Bibles were always available in the library and students could buy copies if they wished. Instead it was agreed that the mission schools might have what were called "Ethics Classes" in which the Bible might be used as a book of reference and "there would be no objections to the use of quotations from the prophets and other great men." Many of the Ethics courses worked out were more interesting and effective than the displace courses had been. Chapel exercises continued as a regular part of the program.

In 1932 the Persian Government passed a law forbidding all foreign schools to enroll pupils of Persian nationality in the Elementary grades 1 to 6. This resulted in the elimination of more than 75% of the students in all mission schools. The government argued that they were now able to

take care of all elementary education without assistance. This was only partly true for even up to the present time, twenty-two years later, there are far from enough schools to supply the needs of the country. Several years later in Teheran nine or ten new elementary schools were built with up-to-date provision for light, ventilation and school equipment. Also twenty-five normal schools were organized in various parts of the country to train teachers for elementary schools. After the unveiling of women in 1937, women were taken in as teachers in elementary schools where boys and girls were together for the first four classes; before this they had taught only in girls' schools.

The closing of the elementary grades was a tragic loss to the school. Instead of beginning school with us at the age of six, boys entered the Middle School at twelve and often older, with habits of study and character already formed and therefore less responsive to the ideals of work and conduct we aimed to inculcate. As we look back over the history of the school, we think it is not by chance that the graduates who have rendered most outstanding service in public life have been students who spent their early years in the school and stayed with us longer than the shorter course permitted.

With the closing of the mission's elementary classes, Elementary schools were organized by the Persian churches in Hamadan and Teheran and have made good progress. The mission has no official connection with these schools but offers advice when asked and makes some contribution to the school committee. Some mission school property was sold to the Persian Christian schools.

The final blow, from which there was no recovery, came in 1939 when the Persian government demanded that all foreign schools (secondary and college) be turned over to the Ministry of Education. This will be recorded in another chapter.

Another way in which the growing nationalistic spirit showed itself under the reign of Pahlavi was the effort to remove from the Persian language all foreign names and words, even the Arabic. The most striking change was in the name of the country itself. The world was asked to use "Iran" as the name of the country instead of Persia. In the language of the people, the country was always Iran, but the world called it Perse or Persia. These foreign names came from the Greeks who derived them from the province of Fars or Pars, the area in Southern Persia with which they were familiar.

Commissions were set up in the various groups, Army, Medicine, Law, Education, etc., for the purpose of examining their vocabularies and recommending pure Persian words for non-Persian. If that group of scholars which made up what might be called the Royal Academy, approved the change the new words were published in the newspapers as official and henceforth to be used. The effort was made to find pure Persian words in Persian literature

of Pre-Islamic times such as the "Shahnameh" or "Book of the Kings" written by Persia's great epic poet, Ferdousi. The results were sometimes very awkward and not nearly as appropriate as the word displaced. Some changes were good. Foreign language signs and advertisements were changed to Persian.

Foreign schools were ordered to give up their names such as American, French, Russian and to choose Persian names. To the American College it was recommended that it take the name "Ferdouse" whose one-thousandth birthday was being celebrated at the time but the college was not willing. When the rule was changed so that the name could be something besides that of a great Persian, our faculty settled on the name "Alborz," the name of the beautiful mountain range north of Teheran which forms an impressive background for the college setting. The change of American to Alborz preserved the combination of letters, A. C. T. which Dr. Jordan used from time to time to impress students with the goal of Acting instead of talking. ACT.

VIII

CONSTRUCTIVE REVOLUTIONS

If Dr. Jordan had written the story of his own life he might very well have given it the title "Constructive Revolutions." He used this title for many of his talks in America. He looked upon his work as just that and he like to think that the changes brought about in the lives of Persian boys and their society were revolutions which were building better lives and a better social order for all Iran.

Persian Boys Learn to Play. For Moslem boys play was almost forbidden. It was "undignified" and in the Persian family of those early days dignity and silent respect for one's elders were prime essentials. Boys of well-to-do Persian families were dressed exactly like their fathers, with long, pleated coats buttoned up tight, pillbox shaped hats without brims, and shoes so constructed that they could be quickly taken off at the door of the house. This was not a costume for play, so at recess time you would see Persian boys walking slowly and sedately up and down the walks while the Armenian boys who dressed in a free style, were raising the dust of the play-ground in all sorts of running games. It was not long before the Persian boys would take off their coats and hats, put them carefully aside and get into the games too. But they would never be seen on the street in such "nakedness." Even many years later we had a sample of this attitude. One of the patrons of the school was a rich and powerful prince of the Kajar dynasty. He had several sons in the school at various times and kept a watchful eye on them. He telephoned to the head of the Boarding Department one day that he had heard that one of his sons had been seen on a downtown street bareheaded and he didn't want that to happen again!

When the Jordans first arrived there were practically no ball games of any kind for Persian boys. The men of the English community played soccer football and gradually students of the American School learned to play. From that small beginning soccer football developed into Iran's most popular game until one found boys kicking balls in almost every vacant lot. The college had three football fields and did a real service in the development of school and interscholastic games by letting other schools use them as convenient, for both official and unofficial games.

One Persian young man, not from our school, went to Europe for study and came back with a full training in Physical Education. The Ministry of Education would give him no opening at all in Persian Schools and laughed at him for wasting his time and money in Belgium becoming a "dancing master." Dr. Jordan encouraged him by giving him a part time job training our students in group games and exercises. Later on, Persian schools were glad to have him and he became a very popular Director of Athletics and trainer of Physical Education directors for the Ministry of Education.

On the extensive college grounds other games found a place, basketball, volley ball, tennis, hand ball, track games and swimming. Baseball was never very popular but playground ball furnished some fun.

Interscholastic games were at first impossible because other schools in the city had no teams. The American School of Boys in Hamadan and the English Stuart Memorial College in Isfahan furnished good competition in inter-city contests. It was not many years before there were many teams and leagues to furnish competition. The Physical Education department of the Ministry of Education was very important and the Crown Prince, Mohammad Reza Pahlavi, who has since become Shah, was the honorary head of a large athletic organization with a very fine stadium fully equipped for all athletic and similar activities.

Boy Scouts in Iran were first organized in the American School. They were introduced first in modified form in connection with and as a basis for the organization of the summer school and summer camp which was started in 1911. Gradually the whole Boy Scout program was developed and the American School First Official Troop was Troop Number 1. Later on there were two Scout troops but we had to yield Number 1 to the Crown Prince and the college troop became Number 2. Others were also organized.

Boy Scouts as later developed by the Ministry of Education lost much of the real spirit of Scouting. Scouting was made compulsory for all boys and girls of the regulation ages in all schools. In view of the large number of scouts and troops many teachers had to become Scout Masters almost over night, without any training or experience. They went thru the form of meeting the official requirements but that was all they could do at the time. They tied knots, learned the scout oath and various rules and directions.

The greatest day of the year was February 22nd, not Washington's Birthday to the Iranians, but Third day of Esfand, the day on which Reza Shah Pahlavi came into power by his Coup d' Etat. Boy Scouts and Girl Scouts practiced for weeks before to hand a goose-step, military salute to the King for that very brief moment that they were in the presence of His Majesty as they marched past him, as part of the great parade. They did it well enough but it was a great waste of time and effort in trying to enforce it. After the great parade was over interest lapsed.

The Ministry of Education put much money and effort into a training school for scout masters. Our own scout masters and scouts who had had much good training gave valuable assistance in this summer jamboree.

Boarding School One of the most important and useful developments of the American School began in 1910 with the opening of a Boarding Department. The Jordans were constantly being urged to accept students into their own home. They tried it as an experiment but such an arrangement was not convenient and could accomplish little in comparison to the opportunity

afforded by the large number to be cared for in a Boarding Department.

Such a boarding department would be self-supporting because many of the families represented were wealthy and would pay whatever was charged to secure its advantages. Also it would have to be self-supporting because there were no mission funds free to be used for it and there was no reason why anything should be given to these well-to-do families. Actually, the fees charged were sufficient to make reductions possible for a few worthy students who could not pay full fees.

The Boarding Department was first set up on the property recently added to the city compound, in a building used by the former owner as the women's apartment. The furnishings were of the simplest, being much less pretentious than many of the students were accustomed to at home.

The Boarding Department had the Jordans' constant thought and attention. The work was new and had many problems. It was important and must not fail. They had the capable assistance of Persian teachers. An American teacher resided in the dormitory and this gave added assurance. The small group of boys was carefully selected. At the first supper Dr. and Mrs. Jordan were present and made the boys understand that they were charter members of a new enterprise and that the success of it depended on them. They accepted the responsibility.

There were few servants. The boys had to do many things for themselves which they had never done before. They had to take turns waiting on tables. They had to make their own beds and keep their own places in order. There was a strict inspection every morning, each boy standing by the foot of his bed until the inspector had approved the making of his bed and other arrangements. It was not uncommon for parents to ask if they could not hire a servant for their son and free him from these requirements. They soon learned that this service was one of the best things that the school had to teach.

The program was strict and very full from rising bell till bedtime. There was usually football or setting-up exercises and dressing and inspection before breakfast. After school in the afternoon they had tea and games and study-time before dinner. It was always a surprising thing to see a room full of boys doing their homework in perfect silence, but when the time was up and they were set free to prepare for dinner, what a yell went up! After simple evening prayers following dinner, most boys went to bed rather soon but some stayed up a bit longer. All lights were out by ten o'clock.

In the dormitories built later at the College most of the boys were grouped in rooms holding sixteen to twenty. There were a few small private rooms occupied by older boys who were trustworthy, one or two to a room.

Food accounts were written daily by a student steward and turned in weekly to Dr. Jordan or later to the College treasurer. The food allowance was a fixed amount and the students were free to make suggestions as to the menu, provided expenses kept within the allowance.

How different life in the boarding department was from life at home is brought out in the following story of a wealthy boy from a distant village as reported by Dr. Jordan. "Being a bright, intelligent boy, he was sent away to school where he learned many new and interesting things which at first he passed on to the home circle. But he soon learned that if he wished to remain in school he must be more discreet and must listen without comment to such statements as these, 'Of course the earth is not round. We can see that it isn't.' 'The earth moves? God forbid! We would feel it.' 'Surely you do not eat at the same table with Christians!' 'Your laundry of course is done separately.' If he had acknowledged that his tablemates included an Armenian and a Jew, that he took his turn on waiting table, that he took off his coat when playing football, that he slept with his head uncovered and the window open, no time would be lost in removing him from such corrupting influences! "

Summer Camp. A summer camp for boys became necessary to take care of boys from distant places during the summer vacation. Because of long distances, bad roads and slow transport, some boys would have hardly arrived home before time to start back again. In the summer camp boys could make up for failures during the year. Some could take courses, especially English, which would make up for late entrance. Some boys were rather old to be starting school because they had not had school opportunities before; the Camp with special courses gave them a chance to make up for lost time.

The camp was organized into Boy Scout troops. Mornings were given to lessons. Afternoons there was time for reading, study and recreation. There was usually a short hike up valleys and over the hills every afternoon except on Friday when a long hike was planned which took all day. The camp cook or his assistant brought along on pack animals the lunch for all. The residents of the hill villages were at first greatly shocked to see these boys going along in shirts and shorts and wearing wide-brimmed Scout hats.

The most famous hike was the climbing of Mt. Demavend in 1914. Mt. Demavend is a beautiful snow-capped cone of an extinct volcano, 19,000 feet high, located about 50 miles northeast of Teheran. The party making the climb was about twenty in number, made up of teachers and older students. Mrs. Jordan and Mrs. Donaldson and others accompanied the party to a point about 3000 feet higher than Pike's Peak and waited there for the climbers to return. Only nine of the twenty actually reached the crater. The climb is a matter of strength, endurance and determination, rather than any special skill in mountain climbing.

Persian Boys Learn to Work. As an illustration of how another revolution was promoted, Dr. Jordan tells the following story. At that time the school and boarding department were in the city and the new college campus was about one mile away, outside the city. Dr. Jordan wrote:

One holiday as I was walking on a street in Teheran, I saw a mule loaded with snow shovels. It occurred to me that they were the ideal thing for clearing off the ground for a football field. I bought the whole load, stacked them in front of our door and sent word to the young American in

charge of the dormitory to bring the boys over after luncheon. The boys turned up confident that something interesting was afoot. I said to them, "You know we have bought land for a new campus. We need another football field. Here is the way to get it." Without further words I threw a shovel over my shoulder and started off. The American teacher did the same and the boys followed suit. We marched out through principal avenues of Teheran, past the home of the prime minister and other grandees, and those boys were having the time of their lives. They perfectly realized that they were enacting a declaration of independence. They were outraging all the conventions and proprieties of Iran and they were not afraid for they were headed by the president of the college. We put in several hours of good stiff work. At the end I said, "I trust you realize what you have done. I want it to go down in the history of the college that the first work on the new campus should not be done by peasants receiving twenty cents a day for their labor but by the self-respecting students of the college who wished to show by action as well as by words that a New Era had come to Iran and henceforth any kind of work that is of service to mankind is honorable." The example initiated that day was habitually followed in succeeding years for various projects. It was a joy to see princes and the sons of other influential families eager to take their full share in such activities."

In the boarding department as has been noted, the boys were learning to do things for themselves which their servants ordinarily did for them.

The idea of work was promoted in another way, in connection with the payment of tuition fees. Students who could pay cash in full for their tuition fees were expected to do so. If the student asked for reduction and showed that he really needed it, he was allowed to pay what he could in cash and to give his note for the balance. A total of several hundred dollars was realized later from payment of these notes. After the High School and College students were moved to the new college campus, those not able to pay full fees were allowed to give their note to pay part of the remainder in cash when they were able to do so, and do work at the college for the balance. They were credited at a generous rate of payment. There was a great deal of labor needed in making roadways, sifting earth for garden plots, sweeping and cleaning, and various other jobs. It was very hard for some students to accept this kind of payment for their education. They would gladly accept office work or teaching or almost anything which was not dirty work. Education in their minds, and in the minds of many parents, was a process which would place them in white collar jobs and keep them out of work which got their hands dirty.

There was a notable effect, for in later years as these boys left school to enter various lines of work they had a reputation for being hard workers and willing to do whatever had to be done.

Persian Boys Learn to Sing. One of the most interesting and constructive of the revolutions brought about in the American School was in the field of Music for which Mrs. Jordan was very largely responsible.

At the time the Jordans came to Iran, music was something looked down upon by most Persians. About the only music known to Mohammedans was that

of love songs played on the instrument called the "Tar" (a kind of mandolin) and sung by men or women in groups or singly. Musicians and dancers belonged to a class below the respectable. No student who could play a musical instrument would do so outside of his family circle or otherwise than very privately. At one commencement the uncle of one of the graduates came beforehand to see if there was to be any music; he said that if so, he would not come. There was music on the program and the uncle did not come.

One of Mrs. Jordan's first undertakings was playing the school organ for chapel. At that time most of the students were Armenians. They had good voices and could sing very well. The Persian students on the other hand could hardly make any correct tone at all, much less carry a tune. Year by year there was improvement. The Persians learned to sing. Each graduating class had a song of its own. Some times words were written for some well-known hymn tune. In other cases words were written by a class poet and set to Persian music. Some class songs became popular school or patriotic songs. In later years further progress was made by the students and they were able to have school orchestras and glee clubs.

In this connection record should also be made of Mrs. Jordan's very large contribution to Persian church music. At first Persian words or translations were written for English hymn tunes. For the most part they were not acceptable largely because the Persian was not good. Gradually new tunes were fitted to original Persian words. For some years Mrs. Jordan made her own hymn book for the organ by cutting out the words from the printed Persian hymn book and music from various hymnals, or writing in the music by hand. The Music Committee never stopped work. The inter-mission and later inter-church committee tried to make the words and music better and more acceptable. The last edition printed both words and music.

Work for Women. We have already seen that from the first Dr. and Mrs. Jordan had determined to work together in the boys' school, not only for boys but for their women folk as well. Missionary homes were always centers of interest to Persian women. Mrs. Jordan never had any difficulty in getting together a group of women for her weekly afternoon evangelistic meeting which she carried on for many years. The visiting ladies learned more than Bible in these meetings. After the boarding department was started there were many opportunities to promote a better life for women by contacts through the boys.

During the reign of Reza Shah Pahlavi who brought about the unveiling of women, Mrs. Boyce was asked to conduct a class in Family Relationships for a group of young women meeting at the Kanum-i-Banuan, the Women's Center. After the class one day, one of the group remarked, "You tell us these things but you should teach the men. There is nothing we can do unless the men are changed." The boys school and college made it possible "tell the men" in small groups invited to tea, in casual conversation at boarding dinners, in chapel talks and elsewhere.

The students wanted advice and help in choosing their wives. Some wanted help in getting their prospective wives educated. Many more needed

a new attitude toward women and an understanding that the women and girls they were inclined to look down upon were as capable as themselves and sometimes more so.

It used to be the custom for the young man's family to choose his wife for him and he did not see her and could not begin to get acquainted until after the marriage ceremony had taken place. The marriage was consummated some time later when the man took his bride home, usually to the house of his parents. These conditions explain the extract of a letter written to Mrs. Jordan at that time. The young man writes, "I was thinking of getting married pretty soon, but that may not come off until next summer. Meanwhile I have got two teachers for my wife and she is doing her best to learn something. I have not been able to see her yet, owing to the wretched conditions of marriage in Persia but I write her quite often. She is only seventeen but as I understand is quite clever. My mother says that she is quite pretty. Every day I get more and more disgusted with the present conditions in this unhappy land. I have been helping my wife to write something about the women of Persia and we hope that after our marriage she may be able to publish it." Mrs. Jordan adds, "You will notice that the statements about his "wife" whom he expects to marry next summer, from an American standpoint seem to be rather mixed, but from the Persian standpoint, all is clear."

Homes that were established by the marriage of graduates of the American Schools for boys and girls, especially if the young people had an opportunity to get acquainted beforehand, had a better chance for happiness because of similar training and sharing of the same ideals. The freedom brought by Reza Shah Pahlavi did a great deal to remove the old restrictions, particularly in the centers of population.

Extra-curricular Activities. Another class of activities which was revolutionary in Iranian schools was a variety of organizations in the hands of the students themselves with or without faculty guidance or advice.

Literary Society. One of the earliest of extra-curricular activities to be organized was a literary society called the Ferdousi Society in honor of Iran's great epic poet. The boys displayed real ability in their writing and speaking. Occasionally poetic talent was found. Iran was developing a democratic government with a parliament and it was good experience and training for Iranian students to learn how meetings and debates should be conducted, according to Roberts Rules of Order and rules of politeness.

The School Paper, Iranian Youth. The school paper, Iranian Youth established in 1921, furnished a fine outlet for student literary effort. The paper was usually half Persian, half English. It gave news and announcements of the college, reported athletic contests and other events and served college students and friends as any student paper would do. Iranian Youth was the workshop for Professor Young's class in Journalism.

Four Houses. For the purpose of promoting intra-mural competition and stimulating healthy rivalry, the student body was divided into four Houses named Rustam, Cyrus, Darius and Ardashir. Each new student was assigned to one of the four Houses and remained in that House as long as he was in school. Every student had a chance to contribute to the success of his House, not only in athletics but by his good attendance record and his scholarship. The House with the best total record for the school year was awarded the Sir John Cadman cup on which its name was duly engraved. This cup was given to the College by Sir John Cadman, one-time head of the Anglo-Iranian Oil Company.

International Relations Club, was affiliated with the Carnegie Endowment for International Peace and had as its object the study of current international problems. The Club occasionally conducted debates before the student body in Assembly periods. The Carnegie Endowment maintained an alcove in the college library with current publications on the subject of International Peace.

Music and Dramatic Clubs. The college orchestra gave programs occasionally and took part in programs of other groups. A Dramatic Club was also started.

School Spirit was something rare in Iran as developed in the student body of the American School and College. Students felt that the school was theirs. To an unusual extent the students had a loyalty to the school and to one another. Their differences of religion, race and social status were forgotten.

Education for Democracy. There were two groups of people which Dr. Jordan took pride in mentioning as showing the widespread influence of the college and as proof of its growing success. First, he was proud of the fact that so many students came from socially prominent and influential families and second, that so many students, graduates and non-graduates, were themselves finding places of usefulness and influence. Dr. Jordan at one time wrote, "Among the students have been enrolled sons of the princes of the royal family, first and second cousins of the Shah (these were of the Kajar dynasty which was succeeded by Reza Shah Pahlavi in 1925), some of Prime Ministers and other Cabinet members, of members of Parliament, of tribal chieftains, of provincial governors and of other influential men from every corner of the land."

Nevertheless the College was a demonstration of true democracy because the student body contained representatives of all racial and religious groups, Moslem, Armenian, Jews, Zoroastrians, rich students and poor. They worked and played together and made their friendships without regard to any distinction.

The last College Alumni Directory was published in 1946. It contains the names of about six hundred boys who finished the High School or Junior College course. It goes back to 1891 when six men were graduated, and ends with the class of 1940 which had 56 members. There are many hundreds of boys who were under the influence of the school for shorter or longer periods but who did not graduate. Fifty-five young men and women received the B.A. degree from the senior College.

It is not possible to make a list of all the work done by our former students but even a partial list of those in government positions is impressive. Many have arrived at prominent political positions, Cabinet Ministers of Education, Justice, Public Health, Finance, and high positions in Ministries of Agriculture, War, Foreign Affairs, Police Department and others. There have been as many as eight graduates in Parliament in recent years.

When Iran brought American advisors for the Ministry of Finance beginning with Morgan Shuster in 1912 and during two administrations of Dr. Millspaugh in 1928 and 1944, English speaking assistants were found for them among former American School students. Many of these Persian young men were trained and placed in responsible positions which they continued to hold after the Americans left. The American administrators said that their work would have been impossible without the faithful, efficient help of these American School men. The Imperial Bank of Iran, a British organization, used a large number of our men and when the Iran National Bank was founded some of the most competent men on its staff had formerly been in the Imperial Bank. The Anglo-Iranian Oil Company, now the Iranian Oil Company, was very largely staffed by men who learned their English in the American Mission schools and the English Mission school in Isfahan. In 1950, ten years after the American and English schools were closed, one of the head Englishmen in the Oil Company remarked to his Persian associate, "The quality of help we are now getting does not seem to be as good as it used to be. What is the matter?" The Persian replied, "The source has dried up," and explained by saying that with the closing of the American and English schools, the type of men they wanted was no longer being produced.

The Alumni Directory shows men going into all sorts of work and professions. In later years fewer men were going into politics and government jobs and more into business for themselves. The Alumni Association of Alborz College was sometimes headed by Persian graduates and sometimes by Dr. Jordan himself. It brought former students together for many happy times.

Dr. Jordan's Sayings. Dr. Jordan spoke Persian very well but he used it sometimes in a way all his own, which always pleased his listeners. Such expressions were always expected in his commencement addresses and always brought a laugh. In alumni gatherings, usually when Dr. Jordan was absent, there was somebody ready to imitate his American twang and bring in the familiar sayings.

Adamabad (man-city) was the place students were urged to strive to go to. They were advised to move from Roughneckville to the City of Men.

Chorty Khan. (meaning Sleepy-head or Mr. Gone-to-Sleep) was a name given to boys who were not as wide-awake as they should be.

Rast (straight) was a favorite word. "Be straight." "Stand straight." "Think straight." The boy with stoop-shoulders was told, "Don't be a camel; we don't want any humps." The advice was usually accompanied by a sharp slap on the back. In Persian scholarly circles stooped shoulders were the style.

Ankabut Khan. (Mr. Spider) was the foolish youngster who paid his money for candy and did not take it away, candy in this case standing for the learning offered in school.

Encouragement to clear thinking was given by the advice, Kadu kanar, kaleh be kar, meaning "Put away the pumpkin, use your head."

Tagriban (nearly or just-about) was a much-despised word which students hardly dared use. Why not be exact and complete?

Zaeefeh is a term applied to females and means weak one. Boys were sometimes shamed into hard work or difficult problems by the application of the word to them, a way of daring them to do it.

The Fifteenth Psalm was called the "Program of the School." Every student had to memorize it. It was frequently repeated in chapel. A student might be called on to repeat it any time and any place, in school and outside, wherever Dr. Jordan met him.

The initials A.C.T. (American College of Teheran and later Alborz College of Teheran) were used to encourage students to do something and not just talk about it. Dr. Jordan frequently changed Persian sayings and proverbs to suit his purpose. One such change was the following: the Persian proverb, "If you do not want to be a traitor, take on the color of the crowd" was changed to "If you do not want to be a traitor, do not take on the color of the crowd." There are times when it is better to stand alone and not conform blindly to the crowd. Conformity is not always best.

Social Service, Famine Relief. The school year 1917-1918 was one of War, Famine, Pestilence. The British army was moving in from the south. The Turks were pressing in from the west. A local rebellion in the area south of the Caspian Sea shut off the supply of rice. Transport was scarce and almost all of it slow-moving camel and mule caravans. The local wheat crop was a failure and the price of bread quickly rose to unprecedented figures. Relief was organized by an American-Iranian Relief Committee with funds at first given locally and later supplied by the "Armenian-Syrian Relief Committee," afterwards called "Near East Relief."

College faculty and some of the older students were called into service to help administer the funds. First, teams were formed to go into the poorest parts of the city to locate the most needy families and give them cards of identification. Second, centers of distribution were also organized. The municipality gave work in street improvement to many. Hundreds of men were given jobs on the college grounds. The Relief Committee agreed that if the College would furnish the tools and materials, the Committee would pay for the labor in building McCormick Hall, the first college dormitory, and the residence known as the Bird House. The work projects had a good effect in weeding out unworthy cases. Many receiving weekly hand-outs withdrew when asked to do work for it.

This relief work was valuable experience for the students taking part in it. Many of them had never before seen such conditions of poverty and misery as the famine revealed in the poorest parts of the city. They learned a great deal also about the advantages of good organization in handling crowds of people.

There was danger in the work, too. Many of those receiving aid came from places infected with typhus and the disease was transferred to others by lice. Rev. and Mrs. Douglas of Teheran Mission came down with typhus

which was probably brought to them by a group of orphans they were taking care of, Mr. Douglas died but Mrs. Douglas recovered. In July, 1918, Dr. Jordan was stricken with typhus. A month later it was possible to move him to a cooler place near the school's summer camp. It was well along in September before he was able to get into the work again.

The Greatest Revolution of All. Of all the revolutions which the college promoted, Dr. Jordan would have set down as most important and the most revolutionary, the changing of life to the Christian Way. In his sketch of Dr. Jordan's life and work, written for the magazine Presbyterian Life, under the title "Mr. Chipps of Teheran," Dr. Wysham wrote, "Jordan always made clear his conviction that the most influential force for true manhood was the Christian gospel. Moslem parents who sent their sons to the school in ever increasing numbers never had any doubt that it was a Christian school. Bible and Ethics courses were part of the curriculum. An Iranian land-owner who today is a model in the treatment of his peasants found his Christian ideals in those courses twenty years ago. In innumerable chapel talks, Jordan pounded away at the importance of honesty and purity in a boy's life and upheld Jesus as the great Hero. He also fostered active evangelism; it can fairly be claimed that more Moslem students in this school have confessed faith in Christ than in any other school in the world."

In all Moslem countries, evangelistic work is frowned upon by the authorities, both governmental and religious. In general, Iran has been more open-minded than other countries in this respect. Nevertheless, in the early days of the work in Teheran, some members of the Mission considered very open evangelistic work as dangerous. Dr. Jordan's attitude was that while evangelistic work was possibly dangerous, especially if not done wisely, the Mission should be bolder than the circumstances seemed to justify, "a little bit less than safe."

Dr. Jordan liked to tell the story of how, for the first time, he got a Moslem convert to preach in the church: "In February, 1919, the Church and Evangelistic Committee was meeting. I said to my fellow members, 'I think the time has come when a convert from Islam should stand up in the pulpit invite other Moslems to accept Christ.'" Dr. Potter who had been in Persia for almost forty years spoke up and said, 'O, we couldn't do that! If we did such a thing a Mohammedan mob would come and tear down the Church!' I replied, 'No, they wouldn't do a thing. We Americans are so popular at the present time that anything we do will not be criticised. Now is the time to go forward.' Dr. Potter replied, 'Very well, you are the preacher this month, if you think it is the will of God, I will not stand in the way.' Just at that moment I happened to glance out of the window and I saw Dr. Sa'eed walking through the compound. I said, 'Excuse me, there goes my preacher.' I rushed out and said, 'Dr. Sa'eed, we have just decided that the time has come when a convert from Islam should preach in the church and invite other Moslems to accept Christ. I want you to preach Sunday morning.' In astonishment he exclaimed, 'But it is dangerous!' I replied, 'Sure, it is dangerous; but not too dangerous. Everyone knows that you are a Christian. You are the physician to the Prime Minister, other Cabinet ministers and many

of the leading men of Persia. Everyone knows you are a Christian. You preach the gospel to all your patients. Why should you not preach publicly?' He thought for a moment and then said, 'I shall have to consult the King on the matter.' I understood that he meant to pray and ask God's guidance. The next morning he sent a note saying, 'If you are still convinced that it is God's will that I shall preach Sunday morning, I shall do my best.' I wrote back, 'I shall expect you at nine o'clock! He was there on time.

His topic was Na'aman the Syrian and the Leprosy of Sin. It was a wonderful sermon, so very good that we had it printed in Persian and now for almost forty years since that Sunday morning that tract has been carrying the glad news of salvation through Christ throughout the whole of Persia.

What had been developed along the line of religious work in the college is shown by the following abbreviated account in the last college report:

"Religious work was much as in other years. Y.M.C.A. meetings, Sunday School classes for all each Sunday morning (i.e., for resident students). The monthly prayer meeting of the Christian teachers. Student Christian Conference, this year in Isfahan, College students were active in the Young People's meeting of the church held Sunday evenings. The church choir was composed almost entirely of college students. During the latter half of the year, the student body had chapel in three divisions, three or four times a week. This enabled us to give to each group the talk we considered most helpful. The speakers in this second half of the year were asked to speak as if it were the last time they would address the students. This called forth a number of strong evangelistic messages that made a deep impression on many."

The College Y.M.C.A. had been organized by students interested in religious thought and life. In their weekly meetings they had speakers from among their own members and from outside. They also carried on social service projects. In cooperation with similar Christian groups in other American Boys Schools and the Anglican Mission Schools in Isfahan, student Christian Conferences were held in one of the three cities, Teheran, Hamadan, Isfahan, annually for several years. These conferences were a great inspiration to the students who attended and a great satisfaction to the leaders.

IX

ALBORZ COLLEGE IS CLOSED

In August, 1939, Alborz College looked forward with confidence to a new school year, indeed to many years of service, when without previous consideration or discussion, the Minister of Education served notice that all foreign educational institutions were to be handed over to the government before the beginning of the new school year, that is, within two weeks. The information transmitted by the Mission to the Board of Foreign Missions in New York was as follows: "Acting Minister of Education today orally informed the American College in Teheran that the government has decided to take over all American educational institutions, both in the capital and in the provinces, involving two colleges and two middle schools with dormitories in Teheran, two schools in Resht and Tabriz and two schools in Hamadan. The government desires all properties turned over to it within the next two weeks, that is, before the opening of the fall term. It promises compensation for the properties and may retain some of the American personnel." What was not stated in the telegram was that the same notice had been given to schools of other nations also.

It was obviously impossible to make such a sudden transfer of properties and school organizations without great confusion and loss. The Board of Foreign Missions cabled its position in the matter and its request that action be postponed until proper consideration could be given to the many problems involved. The Board's statement was as follows: "The Board of Foreign Missions of the Presbyterian Church in the U.S.A. has been shocked and amazed to receive through the Department of State the report that the government of Iran desires to take over at once all the educational institutions of the Iran Mission and is demanding possession of all educational property by August 24th, less than two weeks from the date of the notice, without prior negotiation.

"For over one hundred years American missionaries have been giving their services in educational work in Iran. Thousands of young men and women have gone out of the Mission schools to make rich contribution to many phases of the life of Iran. In this, as in other lines, the Mission has sought the welfare of the people of Iran. It has rejoiced in the recent rapid advance of the nation and has ungrudgingly given of its best in support of the progressive features of the government program. The Mission has had every reason to believe that its work was appreciated by both the government and the people of Iran.

"The Board hoped that it would have received more consideration than the present action of the Government would indicate.

"Entirely apart from the unhappy impression that is bound to be created by such precipitate action, the Board considers that the period allowed by the Government is entirely inadequate to provide for the adjustments

and agreements which must be reached between the Government and the Mission. The property adjustments may be the simplest of these; yet there is valid question as to the actual extent and value of the educational property of the Mission. This requires careful study and negotiation. More complicated and difficult will be the determination of the personnel adjustment to be made. If the Government desires the services of the missionary personnel, contracts and agreements will have to be drawn up. The Mission will probably not be able to absorb in other forms of work all the missionaries displaced; provision and compensation should be made for them. The program for the school year about to open has already been set up; serious dislocation of work of the institutions concerned cannot but result from a precipitate change of management.

"In addition to these things the Mission and Board have recently made plans for their educational work and its control which they believe would be to the interest of Iran. The Board considers that these plans might be expedited and developed in such a way as to meet the favor of the Government if time can be given for the consultation and exploration of the possibilities.

"For all these reasons the Board respectfully requests the Government of Iran to postpone action in this matter."

Fortunately, the Iranian Government agreed to postpone to the end of the school year 1939-1940, the transfer of educational work to Iranian control. Various reasons were given for the decision of the Iranian Government to take over all foreign schools in Iran. The true reason may never be known. It was said that the Iranian government did not wish to have any Soviet schools in the country and therefore had to deny the privilege to other nations. Nationalistic ambitions and a desire to have everything under Iranian control may have been the reason.

The Board of Foreign Missions appointed a committee of negotiators to take up discussion with the Iranian Government regarding conditions under which the Mission property was to be taken over by the Government, questions of which properties, what equipment, what compensation. The committee was made up of Dr. J. Leroy Dodds, Executive Secretary of the Board of Foreign Missions in charge of work in Iran, Dr. William J. Hutchins, President Emeritus of Berea College, and Rev. Cady H. Allen of the Iran Mission who, because of his knowledge of the Persian language and his experience in administration of Board and Mission affairs, was chosen to be the active negotiator. The negotiations took the whole of the school year, 1939-1940.

From the first, hope was expressed in many quarters that the Government action taking over the schools might be reversed. Dr. Jordan quotes even the Minister of Education, as follows: "I well realize that we have no schools that compare with the American schools. We do not have the teachers. We have many who can teach what is written in the text-books but few who can give real education as you do. This is especially true of your school for girls. We do not have women teachers who can compare with the American women." Another member of the Cabinet remarked to Dr. Jordan, "It is a tragic mistake. We

still need the foreign schools. The American schools bring to us many things that we much need." A prominent member of Majless (Parliament) in expressing his deep regret said, "In my opinion 99% of all the true progress of the past thirty years has come from the American schools and 99% of our hope for the future was in these schools. This decision of the government is throwing away our greatest hope for the future."

However, no matter how strongly friends and officials might express themselves in private, no one had the courage to make any protest to the one highest in authority who alone could take that action. When no one could be found to make an appeal to His Majesty, Dr. Jordan himself with the counsel and consent of the negotiating committee wrote to His Majesty recalling to his mind some of the services of the American Schools to the cause of education and to the progress of the nation in general, and saying that he considered it his duty as a sincere friend of Iran, to lay before His Majesty the facts and request him to give his personal attention to the matter before final action should be taken. In order to be sure of its arrival, Dr. Jordan delivered it personally to the Shah's private secretary, a good friend whose son was a graduate of the college. "Later, months later," says Dr. Jordan, "the private secretary asked me to call. He reported that the letter had had a kind reception and that the Shah had told him to assure me that there was no ill-feeling or criticism of the American schools, only great appreciation and gratitude for all that they had done for Iran, but the government had adopted the policy that henceforth all schools should be wholly under the control of the government."

The process of negotiation had many ups and downs. At one time the Iranian officials wanted to buy the properties at their original purchase price which would have been a very small percent of their present value. The Board in New York did not agree. Later on, the Iranian government representatives stopped the whole discussion by saying that because of the government's lack of foreign exchange the Americans could keep the properties and dispose of them as they pleased. As late as July 15, 1940, when Dr. Dodds and Dr. Hutchins were on the point of leaving Iran, no settlement had been reached with regard to the final disposition of the properties. Within the next few days, however, the Cabinet was changed and a new Prime Minister came into power. The new government finally agreed to pay a total sum of \$1,200,000 for seven school properties, namely, Alborz College of Teheran, Sage College for Women, Teheran, Boys and Girls Schools in Hamadan, Boys and Girls Schools in Tabriz and the Girls' School in Resht. Payment would be made in four equal instalments beginning with October, 1940, and ending in December, 1943. It can be reported that the payments were made approximately according to the schedule agreed upon.

The school year, 1939-1940 was necessarily a much-disturbed time. There was much work to be done in making lists of things to be turned over to the government. The American faculty was smaller than usual because some teachers about to come out were released because of the prospective closing of the college. Nevertheless, the spirit was good and there was no let-down on the quality of work. It was determined that if the college had to go, it would go at its best. In his last report, Dr. Jordan expressed his confidence for the

future in these words: "The work of the past years has not been in vain. Far from it. It has been well worthwhile. The leaven will continue to work. Thousands of men and women in every corner of the land, in every walk of life, have been serving and will continue to serve their country well. They have been leaders in every constructive reform. They have been and still are torch-bearers. They will carry on."

The college year ended in what was appropriately called "Closing Exercises." They were described by Dr. Jordan as follows: "For many years the American Schools were the only schools in Iran which conducted commencement exercises similar to those in America. They were great social events attended by high and low, with heart-burning of many who were unable to get tickets. They were also good publicity for the schools. In spite of all the untoward circumstances, the Closing Exercises were a great success. No note of sadness was in evidence. The academic procession, 106 Junior College graduates, twenty B.A.'s, in cap and gown, including four Co-eds, and the faculty in academic robes, B.A.'s, M.A.'s, Ph.D.'s, D.D.'s, LL.D.'s with their varicolored hoods was very impressive as to the stirring music of a fine orchestra they filed into the auditorium amid enthusiastic applause and took their appointed places on the spacious platform beneath the Iranian and the American flags. The College Hymn (Old Hundred, in Persian) and the opening prayer, the Address of Welcome by a Junior College graduate, two speeches by two B.A.'s, one of them a Co-ed, another College song, Dr. Dodds' inspiring address to the graduating classes, the farewell message of the President, the National Anthem of Iran rounded out the program."

RETIREMENT AND HONORS

During the months between the last Commencement and the departure of the Jordans from Teheran, the College alumni did everything they could to show their appreciation of all the Jordans had done for them. As a token of their affection the alumni presented to them two beautiful gifts, a very fine Persian rug and the six big volumes of "A Survey of Persian Art" compiled by Arthur Upham Pope. Both of these valuable gifts were a joy and pride to Dr. and Mrs. Jordan, the latter only a few weeks before her death giving them to Lafayette College where they are permanent reminders of the work of Lafayette-in-Persia and of Iran's legacy of beauty and artistic skill to the world.

One of the last events in Teheran was the presentation to both of the Jordans of decorations from the Ministry of Education. These were the Scientific medal of the highest degree, never awarded except with the express approval of His Majesty. At that time only one other woman had been thus honored - Mrs. William H. Moore of New York who had given two hundred thousand dollars to the Oriental Institute of the University of Chicago for their work of excavation and partial restoration of Persepolis. She had also given the money for the building and endowment of Moore Science Hall at Alborz. Dr. Jordan had previously been awarded the Scientific Medal of the second degree.

Dr. and Mrs. Jordan left Iran in October, 1940, and because of war conditions had to return to America by way of India and southeast Asia. They arrived at the west coast in December and proceeded to New York City where they spent some months before returning to California for permanent residence.

According to the rules of the Board of Foreign Missions, the date of retirement for Dr. Jordan was January 6, 1941, his seventieth birthday. The Board took the following action:

The Board voted to make record of the retirement as of January 6, 1941, of Dr. and Mrs. S. M. Jordan of the Iran Mission. They have served the Board for forty-three years in a fruitful and richly blessed work in Iran, which resulted in the foundation and development of Alborz College. Their name is revered and their Christian influence great in a large circle of high and low, rich and poor in Iran. Many prominent national leaders acknowledge them as their mental and spiritual parents and guides. The Board extends its best wishes and deep affection to Dr. and Mrs. Jordan as they enter another phase of lives richly blessed.

One of the most important occasions in connection with the Jordans' homecoming and retirement was the testimonial dinner given in their honor at the Aldine Club in New York City, on the evening of April 21, 1941. More than one hundred guests were present and many messages were received from friends unable to attend. Among the guests assembled were members of the Board of Foreign Missions, members of the Board of Trustees of Alborz College,

former teachers of the College, friends who had been associated with the College in other ways and, very happily a considerable number of Alborz alumni who were in New York at the time.

In California the Jordans first lived in Pasadena but settled finally in Pacific Home, Los Angeles, where they were comfortably located in a small bungalow near the main residence. Having this separate home gave them the opportunity of entertaining American and Persian friends. There were already many Persian students in southern California, some of them Alborz graduates. It was a delight to the Jordans and to the Persians to have this "little Iran", as it was called, in which they felt truly at home. Living in California, Dr. and Mrs. Jordan took an active interest in the American life around them. Dr. Jordan did much speaking, particularly about Iran and the work of the Mission there. For the first time in their lives, they were in one place in the United States long enough to have the privilege of voting.

While much might be written of activities and events of the Jordan's different furloughs in this country, it is appropriate to mention here that in 1916, during the Jordans' second furlough, Lafayette College had conferred on Dr. Jordan the degree of Doctor of Divinity. In 1935 Washington and Jefferson College honored him with the degree of Doctor of Laws. The president of Washington and Jefferson, Dr. Ralph Cooper Hutchison who had been Dean of Alborz College and professor of Religion and Philosophy, had been obliged to leave Iran in 1932 on account of Mrs. Hutchison's health. The citation summarizes Dr. Jordan's career in an impressive way as follows:

Citation for Honorary Degree
Doctor of Laws
Samuel Martin Jordan
Commencement 1935

President Samuel Martin Jordan: There is a sad procession of life by which youth in the last ranks is usually prevented from doing honor to those who lead. This is therefore a rare and meaningful moment when I in behalf of this College can honor you under whom I served in so rich an apprenticeship.

Great and beloved teacher of the youth of Iran, tutor of Princes, preceptor of sons of the desert, indomitable pioneer; ingenious molder of bricks without straw, creator of a significant and strategic college, rare scholar of the thought and idiom of a brother people, spiritual father of the new Iran, and powerful, happy and veteran missionary of Christ:

By the authority vested in me by the Commonwealth of Pennsylvania and the Trustees of Washington and Jefferson College I confer upon you the degree of Doctor of Laws and admit you to all of the rights and privileges thereunto appertaining; in token of which I hand you this diploma and cause you to be invested with the hood appertaining to that degree."

In enumerating the honors given to Dr. Jordan, record should be made of

the fact that after the college buildings were handed over to the Ministry of Education, the latter in recognition of Dr. Jordan's connection with the college as founder and builder, named the college auditorium "Jordan Hall". A brass plaque was placed in the entrance way to the auditorium with the name Jordan Hall, given in English and Persian.

Another significant tribute to Dr. Jordan took place seven years after his retirement and three years after his return to Iran on a special mission for the State Department. The Alumni Association felt very strongly that more should be done than naming the auditorium Jordan Hall, to preserve Dr. Jordan's memory in the College. They proposed that a bust of Dr. Jordan be placed in the main building as a permanent reminder of Dr. Jordan's life and spirit. Mrs. Jordan was asked to have photographs taken from which the sculptor could work. She had the photographs made but both she and Dr. Jordan suggested that some other type of remembrance might be more fitting, such as a scholarship or library. The alumni, however, proceeded with the bust. In spite of the fact that the Persian sculptor had to work from photographs only, the first clay model was very good and the sculptor went ahead with cutting the bust in stone. The bust was mounted on a stone pedestal set up in the vestibule of Jordan Hall in a prominent position.

The unveiling of the bust took place on January 5, 1948, the eve of Dr. Jordan's 77th birthday. The Alumni Association met in Jordan Hall. The President of the Association, Allahyar Saleh, reported to the alumni the history of the undertaking and Mr. Ali Asghar Hikmat summarized Dr. Jordan's service to education in Iran. A cablegram was sent to Dr. and Mrs. Jordan expressing the Association's love and appreciation. It was indeed a unique occasion, the erection of such a monument in a Persian school in a Moslem country, in honor of a foreign teacher. The program ended with a poem, composed and read by Hassan Samii, a graduate of the class of 1919. The translation given here has none of the rhythm and beauty of the Persian original but gives some of the feeling expressed. In Persian literary circles it was highly praised.

THE DAY OF THE ERECTION OF THE BUST OF DR. JORDAN

Today, my day is as bright as a Holiday Morning
For there is a celebration in honor of the Great Teacher, Jordan.

In this pure and holy place where the lights of Culture
Are shining from every door and window,

In honor of him who by his wisdom and effort
In truth has breathed the spirit of Culture into our bodies,

In honor of him who by faith has risen against the demon of Folly
And has been the irresistible Enemy of Ignorance,

In honor of his devotion to teaching and training
Which with heart and soul he has with skill pursued,

Like a father he has cast his shadow upon us, his children
And lovingly has taken up upon his knees,

This assembly has come together today
And his name is radiating the light of purity and faith over us all,

We are the group trained by his love and kindness
And this kindness and love is the boast of you and me.

In appreciation and thanks for the services of this upright man
Which are established as obviously as the Sun of Truth,

From stone we have erected this bust
Altho it is not as adequate as it should be!

His true worth is proclaimed by great and small!
In the garden the bird of my soul is singing!

In the presence of the sun of his qualities and high degree
How can I speak a word since my tongue is dumb!

Then let us finish our song thus-
"Today is the Great Memorial of Great Jordan!"

Hassan Samaii, Class of 1919.

In their acknowledgment of the honor accorded them by the Alumni,
the Jordans replied in part as follows:

"Dear Alumni - Each One of You:

Your cable of greetings and best wishes of January 6th was most heart-warming to Mrs. Jordan and myself. It assured us that we are the wealthiest people in the world because we have so many loyal sons who are noted for their honesty, ability and enthusiastic zeal for good hard work as the one and only way to promote the welfare and progress of Iran. We send our heartfelt thanks and deep appreciation to each and every one of you.

How we wish that we might have been there and greeted each one of you face to face. Although we are separated by distance heart can still speak by way of cable and letters. 'Dil be dil rah darad!

We have always expected that our alumni would be able to do great things for Iran. Your training prepared you to serve your country faithfully and well in whatever position you might occupy. Remember 'If any man lack wisdom, let him ask of God.' Continue to seek guidance and wisdom from God. You are always in our thoughts and our prayers.

Across ten thousand miles we both send our love and good wishes to each one of you for great success in all your efforts to promote the

welfare of the people of Iran and the nation. Again we assure you of our appreciation of the love and honor so beautifully expressed by this memorial.

As always your sincere friends,

(signed) S. M. Jordan
Mary Park Jordan.

It had been suggested when Dr. Jordan was in Iran on his last visit that he accompany the Iran delegation to the San Francisco Conference as an advisor. The official invitation did not come through but Dr. and Mrs. Jordan had the pleasure of attending unofficially. Several of the Iranians were Alborz graduates and all of them were old friends or acquaintances which afforded the Jordans a time of delightful reunion.

Mohammed Reza Shah Pahlavi made his trip to the United States in 1949-1950. He was in Los Angeles in December, 1949. Several of his party were graduates of Alborz. The Shah received Dr. and Mrs. Jordan in a short but very pleasant audience. The Jordans went from this meeting with the Shah to make a recording of a talk by Dr. Jordan which was later broadcast to Iran by the Voice of America.

XI

DR. JORDAN'S SPECIAL MISSION TO IRAN

The Persian people have for many years believed and have been happy in the belief, that the United States is their sincere friend. The United States has been fortunate in its diplomatic representatives. They have made the Persians feel that our Embassy was always open to them and friendly to Iranian interests. The American advisors and administrators employed by the Persian government have been unfailingly loyal to their employer. This was particularly true in the case of Morgan Shuster and his finance administrators in 1912. Perhaps this is the reason the Persians could not understand why the United States had joined forces with the Russians and British in World War II. This was a great blow to American prestige in Iran. We were classified with their enemies. In 1944 the criticism of Dr. Millspaugh and other Americans in the service of Iran grew more severe and this added to the anti-American feeling. In the meantime fuel was added to the fire by Communist propaganda both in and out of the so-called Tudeh or People's Party.

The American State Department had come to the conclusion that a special effort must be made to restore friendly feeling and convince the Persian people that the United States was indeed their good friend. In their difficulty the State Department turned to Dr. Jordan as the person who could best render this service. They believed that this was possible because of Dr. Jordan's familiarity with Iran and the high regard in which he was held by all groups of people. Dr. Jordan was glad to accept this commission and to return to Iran, "his second home," and see again his friends and former students. He was given no instructions as to what he should do or say. He was free to do his best. His object was to restore Iranian confidence in America's friendship and to remove any misunderstanding.

As soon as it became known that Dr. Jordan was coming, there was great excitement, particularly among the College alumni, and constant inquiries as to when he would arrive. In spite of all efforts of the American Embassy and others to find out when Dr. Jordan would arrive, he arrived by air from Cairo unannounced and unexpected at noon on Sunday, October 15, 1944. His friends were unable to meet him at the airport as they had planned.

The alumni had been promised that a reception would be arranged for Dr. Jordan at the earliest possible moment after his arrival. This was set for Wednesday, October 18, from 4 to 7 in the assembly hall of the old school for boys in the American Mission compound. It was a thrilling occasion. Nearly 300 alumni and former students were there to greet Dr. Jordan. When he went up to the platform to speak, the applause and cheers were deafening and continued for several minutes. There were tears of joy and appreciation and happy memories.

As news of Dr. Jordan's arrival was broadcast by radio and newspaper, the stream of callers and invitations to all sorts of events in his honor,

grew to flood proportions. Great regret was expressed that Mrs. Jordan had not come with him. Dr. Jordan had many opportunities to meet Persians and Americans in authority, to understand the conditions in Iran and to explain the attitude of The United States Government.

One of the most notable occasions was the dinner given in Dr. Jordan's honor by the Alumni Association. The banquet room of the Ferdousi Hotel was crowded with about 200 in attendance, mostly alumni with a few other invited guests, Mr. Morris, American Ambassador to Iran, General Ridley and Col. Swartzkopf of the Military Missions, His Excellency Hosain Ala, Minister of the Court and the Persian poet, Bahar. Prolonged applause awaited Dr. Jordan and broke out again and again as he repeated some of the familiar expressions which they had all heard at Chapel talks or in Commencement addresses: Stand straight, Think straight, Program of the College (Psalm 15), Who makes the College good? How he and Mrs. Jordan worked together, reasons for Alborz College' success. While at the table the alumni officers sent a cablegram of love and good wishes to Mrs. Jordan in California which pleased her greatly.

Mr. Ala spoke in his perfect English, expressing appreciation of Dr. Jordan's work. In the course of his address he expressed the hope that Dr. Jordan would be able to re-establish Alborz College. This was an astonishing statement and entirely unexpected. Coming as it did from the man nearest to His Majesty, it seemed to be said with authority. The joyous reaction was thunderous and long-continued. Ever since the College was closed there had been hope in many quarters, particularly on the part of our graduates, that it would be re-opened by the Americans. That hope was revived and strengthened by Dr. Jordan's return to Iran. It was still further encouraged by Mr. Ala's expression of his own hope. However, as we have seen, the hope was vain.

A beautiful and truly Persian touch was brought to the celebration by the writing of a poem in Dr. Jordan's honor and its presentation to him. H. E. Mohammad Taghi Bahar, a poet of renown, former Minister of Education, member of Parliament and a long-time friend of Dr. Jordan's, completed two quatrains at the table. The translation which follows does not do justice to the beautiful Persian original:

Jordan, Jordan!

When to our country Jordan came to stay,
A wilderness he helped to beautify.
In this fair garden, t ill now far away,
His eyes were brightened by this beauty nigh.

What ignorance is this by which we die?
Relief we must discover if we can.
Who is the doctor with discerning eye?
A wise man said to me, Jordan, Jordan.

The day-to-day record of Dr. Jordan's activities during his visit makes

note of innumerable calls and callers, invitations to lunches, teas and dinners, conferences with people of all levels, American and Persian. The Minister of Education gave a reception in his honor in the rooms of the beautiful Antiquities Museum. He was taken to inspect the Government Agricultural School and Farm at Karaj and to see a village being developed along modern, progressive lines by a well-to-do alumnus. Other graduates in responsible positions in the Iran Railroad Administration gave a luncheon in a private dining room at the Teheran Terminal and afterward took him on a tour of inspection of the very elaborate building and of the royal trains.

Dr. Jordan made a short visit to Hamadan and Kermanshah and saw many friends and former students in those cities and in the Kermanshah Refinery of the Anglo-Iranian Oil Company. Another trip was made to Abadan, flying to Baghdad and next day to Abadan. There were many old boys in Abadan in the employ of the Oil Company and there was great rivalry for his time. He had hoped to make trips by air to Meshad and Isfahan but they could not be arranged.

The Shah, Mohammed Reza Shah Pahlavi, very kindly received Dr. Jordan twice which gave Dr. Jordan opportunity to assure His Majesty of America's friendly feelings toward Iran. On the afternoon of February 20th His Majesty received Dr. Jordan alone at the palace and talked with him for more than an hour. On February 24th, in company with American Ambassador Morris and Mrs. Morris and others, Dr. Jordan attended a luncheon with His Majesty and the Queen.

The last big alumni event was a tea given by the Alumni Association at the famous Lohante Restaurant on March 5th. About 400 were present and enjoyed seeing and hearing their teacher again and heaping upon him their expressions of love and appreciation for what he had done for them;

American Ambassador, Leland Morris, transmitted to Dr. Jordan the following message from the State Department:

"The Department wishes me to express to you its sincere appreciation of your self-sacrificing efforts in Iran and its gratification that your mission has been carried out in a manner to reflect credit on you and to strengthen the position of our country in Iran. I personally wish to add my sincere thanks for your great efforts during the past five months which have been of the utmost importance to our relations with Iran. Your warm heart, sincerity, and humanity have made a deep impression on all Iranians and I can only hope that your return to Iran will not be too long delayed."

Dr. Jordan started his return journey by air to Cairo on March 9, 1945. He arrived home in Pasadena on April 4th after spending several weeks in conferences in New York and Washington, very tired but happy in the success of his special mission to Iran.

XII

IN MEMORIAM

Minute adopted by the Presbyterian Board of Foreign Missions of the Presbyterian Church in U.S.A.:

REV. SAMUEL M. JORDAN, D.D.

"The Board made record of the death on June 21, 1952 of the Reverend Dr. Samuel Martin Jordan, a missionary for forty-three years in Iran. He was born January 6, 1871, on a farm near Stewartstown, Pennsylvania, and was graduated from Lafayette College, Easton, Pennsylvania, where he was captain of the outstanding 1895 football team. Dr. Jordan was first of a long series of Lafayette graduates who went as missionaries to Iran, many of whom were supported by Lafayette students through the "Lafayette in Persia" project.

"In 1897 Dr. Jordan received the M.A. degree from Princeton University, and in 1898 was graduated from Princeton Theological Seminary. Lafayette conferred on him the D.D. degree in 1916 and Washington and Jefferson honored him with the LL.D in 1935. In 1920 he was awarded the Order of the Lion and the Sun, the decoration of the Ministry of Education of the Imperial Persian Government, for his outstanding work in this position.

"When first appointed a missionary in 1898, Dr. Jordan was Principal of the American High School in Teheran. The American College of Teheran was organized in 1925 and Dr. Jordan was made President. He served in that capacity until his retirement in 1941. In 1935 the college changed its name to Alborz and as such is better known. Under his leadership the college acquired a large campus and its building set a new architectural style for Teheran, combining the finest in the ancient Persian design and the best in modern improvements. A Persian in the provinces once remarked, "Up in Teheran the Americans have a factory which makes men." This delighted Dr. Jordan for he considered the fostering of manhood the basic purpose of his school and college. The college laid great stress on physical education, and like all the national schools in Iran the Boys' School and College in Teheran set new educational standards for the nation. Dr. Jordan always made clear, however, his conviction that the most influential force for true manhood was the Christian Gospel. In 1940 the school was purchased by the Iranian Government and incorporated into the national school system.

"So distinguished was his ministry to the Iranian people in every area of life that he is described by Justice William O. Douglas in his recent book "Strange Lands and Friendly People", as "the man who did more to create good will between Persia and America than any other man." Although, as Justice Douglas remarked, most Americans have never heard of Samuel Martin Jordan, he will never be forgotten in Iran. To quote a news dispatch from Teheran of July 2, "A throng of nearly 1,000 persons, including high Iranian government officials and several former Prime Ministers, attended a special memorial

service for Dr. Samuel Martin Jordan, who served for forty-three years here as a missionary and educator." He was often referred to as the father of modern education in Iran.

"The Alumni Association of Alborz College, of which Dr. Jordan had been president until his retirement in 1940, but now a government institution, sponsored this memorial service in front of Jordan Hall. Its chairman was one of Dr. Jordan's "old boys" who was head of the commission which nationalized Iran's oil and was in August appointed Ambassador to the United States. One speaker was a graduate who developed a whole system of government schools in Iran during nine years as Minister of Education. Another, the dean of the Medical College of Teheran University, had recently returned from a pilgrimage to California to visit his old teacher. The oldest alumnus had his word and two others read original memorial poems. They were but representative of several thousand who had been Dr. Jordan's pupils and who in 1947 contributed towards an alabaster bust of him placed inside Jordan Hall, making him the only Christian missionary ever so honored by Moslems.

"Samuel Martin Jordan was privileged to be a molding influence on a whole nation. A life such as his is a tonic to fearful souls today. It is also an irrefutable argument for the Christian mission, which over the years builds wide and deep, through contagious personalities which set new standards of life and services which change basic habits. This structure will remain, for it is founded on the rock which is Jesus Christ.

"The Board extends its deepest sympathy to Mrs. Jordan, his faithful companion through all the years of his service, and a distinguished missionary in her own right."

News of Dr. Jordan's death was received in Teheran with deep sorrow. In his honor two memorial services were held, one by the Mission in the chapel in the city, and the other under the auspices of the Alumni Association of the College, held out of doors in front of Jordan Hall. The two services emphasized two aspects of Dr. Jordan's life and work. The meeting at the college recalled his services to education, while the service at the Mission chapel brought out Dr. Jordan's life as a Christian missionary in his work for the Christian church.

The first address at the College was made by His Excellency, Loy W. Henderson, U. S. Ambassador to Iran. He spoke of Dr. Jordan as a "World Figure." "Dr. Jordan", he said, "had developed into one of those who, because of the goodness of their lives and the value of their contribution to mankind begin to tower over their fellow nationals and co-religionists and become 'World Figures'." The ambassador said that during his sojourn in Iran there had scarcely been a day in which some Iranian had not spoken of Dr. Jordan with reverence and affection. He said, "I have been deeply impressed by the fact that although he ceased his labors in this country twelve years ago, his memory is still brightly green in the hearts of so many of his former Iranian students and associates." Mr. Henderson spoke of Dr. Jordan's years in Iran as the "happy years" of his life, happy because of his belief that he was

helping some of the youth of Iran to prepare to lead more useful and richer lives. In closing the ambassador said, "This meeting today attended by many of those former youths and by others who have felt his kindly influence is eloquent testimony to the fact that the labors of Dr. Jordan were not in vain."

His Excellency, Ali Asghar Hikmat, a former Minister of Education, spoke of Dr. Jordan's services to education in Iran. Dr. Jehan Shah Saleh, Dean of the Medical College of Teheran University, told of his visit to Dr. Jordan and Mrs. Jordan during his last trip to the United States. Two memorial poems were read. Dr. Petros Petrossian who had graduated from the American School for Boys in 1893, paid his tribute. Dr. Issa Sadig, President of the Iran-American Society and a former Minister of Education, brought the service to a close.

A memorial service held by the Church in the Mission compound on July 4th, was distinctly a service of praise and thanksgiving for Dr. Jordan's life and Christian service to the church. The hymns sung in Persian and English were Dr. Jordan's favorites. The Scripture read was from the 8th chapter of the Epistle to the Romans which Dr. Jordan used so many times as an expression of his own faith and as a basis for his sermons and prayers. Mr. Nakhosteen, for many years a teacher in the College, spoke of Dr. Jordan's life and work in the College and the Rev. Jollynoos Hakim, head of the work of The London Society for the Jews in Iran, spoke of the secret of Dr. Jordan's life, his faith in and devotion to Jesus Christ.

MRS. SAMUEL M. JORDAN

1867 - 1954

Minute adopted by the Board of Foreign Mission of the Presbyterian Church in U. S. A.:

The Board made record of the death in Los Angeles on March 6, 1954, of Mary Park Jordan, widow of the Rev. Samuel M. Jordan. Mrs. Jordan was nearing her 87th birthday after more than 42 years of service as a missionary to Iran, and 13 years of honorable retirement. Wife of one of the best-known of all missionaries to Iran, she in her own right rendered distinguished service to the cause of Jesus Christ and was beloved by thousands of Iranians.

Born Mary Woods Park on June 19, 1867, in Pottsgrove, Pennsylvania, Mrs. Jordan was the daughter of the Rev. Charles H. Park, a Presbyterian clergyman. She was graduated from Walkill Academy, Middletown, New York, and after some experience in teaching, married the Rev. Samuel M. Jordan on July 21, 1898, following his graduation from Princeton Theological Seminary. Both had been appointed by the Board to the Persia Mission on March 21 of that year. They sailed on September 19, and together served continuously in educational work in Teheran until just before Dr. Jordan's retirement at the beginning of 1941.

Mrs. Jordan was peculiarly fitted to be a comrade to her husband in his

life task of developing a small boys' school in Teheran into a model institution which at one time covered the whole range from the first grade to the A.B. degree granted by Alborz College. She had notable success as a teacher of English as a foreign language, and scores of her pupils learned to speak English better than the average American. For forty years she patiently corrected a vast number of English compositions written by boys to whom our language was a fearful and wonderful thing, again with amazing results. In later years she also served as advisor to the Iranian Ministry of Education in the production of its text-books in English.

A welcome contrast to this routine work was the opportunity for Mrs. Jordan to use her musical talent in a new field. She adapted western music to Iranian needs so that the boys of the American School and College became famous for their singing. One of her adaptations - "The Soil of Iran" - has become almost a national anthem. Whenever an accompanist was wanted, Mrs. Jordan was ready to volunteer, especially at the organ of the Teheran Church. As chairman over many years of the music committee for the whole Church in Iran, she led in the development of its Persian hymnal from a tiny volume through several editions to the present adequate one.

Since Mrs. Jordan had no children of her own, she took all the boys of the school to her heart. At the beginning there was no dormitory and she began one with a few boys in her own home. Later several hundred were in the college dormitories and she considered their happiness and spiritual welfare her special responsibility. Her home was open to them for tea and games, and for Sunday school classes which she taught for many years. Today many of the ablest men in Iran think of her as their foster mother.

Throughout the years Mrs. Jordan was a ceaseless visitor in the homes of both Christian and Moslem parents of the school boys, as well as of other Iranian families, many of them of the highest rank. Her friendship meant much to Moslem women and she helped them over from the strictest seclusion in 1898 to a freedom comparable to that in the West in 1940. Her own home, where she was surrounded by the flowers which she loved, was for decades a welcome hostel for travelers, and she presided at the tea table for a constant stream of guests representing the school, the church and the foreign colony.

In modern mission history there have probably been few more perfect teams than Dr. and Mrs. Jordan. Her quiet ways, her gentleness of speech and manner, her tact and thoughtfulness, were the perfect complement for his vigorous personality. She called him "Sahib" but everyone knew that this frail-looking lady quietly steered her sometimes headstrong husband in the way she knew he should go. To younger missionaries Mrs. Jordan was in many ways a model. No one ever heard her say an unkind word of a colleague. She performed every duty faithfully and well. She wrote many articles for missionary magazines about Iran and her work, and corresponded regularly with the home Church. Her full sheaf of letters makes fascinating reading. Unobtrusively and tirelessly she lived and witnessed for Jesus Christ.

The time of the retirement of the Jordans coincided almost exactly with the taking over by the government of all foreign schools, including their own beloved Alborz College. The shock of this was softened by a tremendous demonstration of affection and appreciation for them personally, almost on a national scale. The alumni of the College presented them with a priceless Persian rug with the inscription: "That you may not forget Iran and your many loyal sons." Mrs. Jordan, in a separate citation from the one to her husband, received the Iranian Decoration of the First Scientific Medal - the highest honor in education which the government could bestow. In her last letter from Teheran, in July, 1940, she wrote: "There are those who would commiserate us on the disappointment which the closing of the educational work must bring to us. Never for one moment have we regretted coming to Iran and the lifetime spent here. The Christian influence of all the schools is sure to continue and increase in the years to come....Our farewell message is found in the last verse of the Acts, 'Preaching the things concerning the Lord Jesus Christ with all confidence.'"

In that confidence Mrs. Jordan lived more than a decade in retirement in a missionary home in Los Angeles, where for years she and Dr. Jordan had their own cottage. This became what she called "Little Iran," and was a Mecca for Iranian students and diplomats, for missionaries, and other friends. After Dr. Jordan died in June, 1952, her focus of interest was transferred to another world and hers was glad release which came only 21 months later.

In Teheran a memorial service on April 23, 1954, was an impressive occasion. The Persian pastor had charge and several former students took part, giving personal recollections. It was appropriate that there should be congregational singing and solos because of Mrs. Jordan's outstanding contribution to church music. At this service a special tribute was paid to Dr. R. Lisle Steiner, who died on March 8, 1954, by Mr. Tirdad Barseghian for many years treasurer of the College.